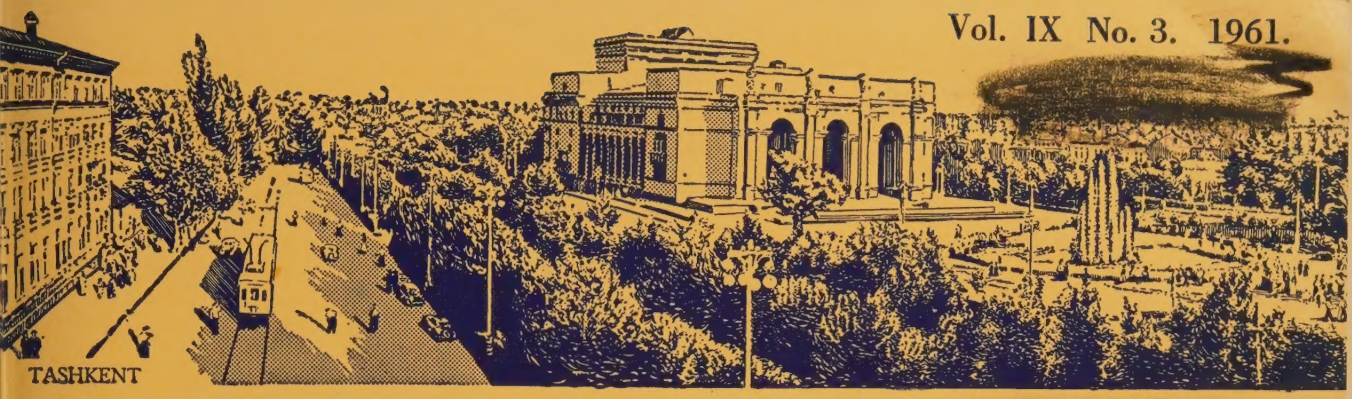
Vol. IX No. 3. 1961.



TASHKENT

SURPLUS DUPLICATE
LIBRARY OF CONGRESS

CENTRAL ASIAN REVIEW

A quarterly review of cultural developments in the six Muslim republics of the Soviet Union.

Issued by the Central Asian Research Centre in association with St. Antony's College (Oxford) Soviet Affairs Study Group.

BUKHARA

CENTRAL ASIAN REVIEW and other papers issued by the Central Asian Research Centre are under the general editorship of Geoffrey Wheeler, 66 King's Road, London, S.W. 3, and David Footman, St. Antony's College, Oxford.

CENTRAL ASIAN REVIEW aims at presenting a coherent and objective picture of cultural developments in the six Muslim Soviet Socialist Republics of Azerbaydzhan, Turkmenistan, Uzbekistan, Tadzhikistan, Kirgizia and Kazakhstan. The subjects treated include history, geography, demography, the arts, education, irrigation and communications.

In addition, the *REVIEW* analyses past and current Soviet publications on the countries bordering on or adjacent to these republics, namely, Persia, Afghanistan, the Indian sub-continent, Tibet and Sinkiang.

The subscription rate is Thirty Shillings per year, plus two shillings postage. The price of single copies is Seven Shillings and Sixpence, plus Sixpence postage.

Distribution Agents :

Messrs. Luzac & Co. Ltd.,
46, Great Russell Street,
LONDON, W.C. 1.

Price : Seven Shillings & Sixpence

CENTRAL ASIAN REVIEW

CONTENTS

	Page
Editorial	224
Soviet Central Asia	
Compulsory Primary Education in Turkmenistan, 1930-7	228
Early History of the Transcaspian Railway	235
Foreign Prisoners of War in Turkestan, 1917-18	240
The Gagauz of Central Asia	250
Kirgiz Folklore in the 19th and Early 20th Centuries	253
Fine and Applied Arts in Central Asia	261
The People Maintain Public Order	272
Central Asian History 1917-19 : Recent Soviet Works	281
List of Books Received	288
Obituary : Mukhtar Omarkhanovich Auezov	289
News Digest : Administrative and Territorial Changes ; Archaeology ; Conferences ; Education ; Religious Affairs ; Social Conditions	290
Borderlands	
Persia's Educational System	297
Mosaddeq's Role in the Events of 1951-3 in Persia	302
Indian-Soviet Cultural Relations	307
The Workers' Movement in India in 1934-6	314
Joint Sino-Soviet Expedition in Sinkiang	319
Oriental Studies at Leningrad State University	323
The Borderlands in the Soviet Press	327

Vol. IX, No. 3.

1961

Maps

Sinkiang-Uygur Autonomous Region	facing page 322
Afghanistan	,, ,, 328
Soviet Socialist Republics of Central Asia, Kazakhstan and Azerbaydzhan	at end

Illustrations

Building the Transcaspian Railway	facing page 236

Abbreviations

Abbreviations used in the Review when referring to the Soviet Academies of Sciences, and to newspapers and periodicals etc. employed as sources, are as follows :-

AN/SSSR	Akademiya Nauk (Academy of Sciences) of USSR
AN/Az. SSR	,, ,, ,, ,, ,, ,, Azerbaydzhan SSR
AN/Kaz. SSR	,, ,, ,, ,, ,, ,, Kazakh SSR
AN/Kirg. SSR	,, ,, ,, ,, ,, ,, Kirgiz SSR
AN/Tad. SSR	,, ,, ,, ,, ,, ,, Tadzhik SSR
AN/Turk. SSR	,, ,, ,, ,, ,, ,, Turkmen SSR
AN/Uzb. SSR	,, ,, ,, ,, ,, ,, Uzbek SSR
SAGU	Sredneaziatskiy Gosudarstvennyy Universitet (Central Asian State University)
BR	Bakinskiy Rabochiy
IZ	Izvestiya
K	Kommunist
KOM. P	Komsomolskaya Pravda
KP	Kazakhstanskaya Pravda
KT	Kommunist Tadzhikistana
KZ	Krasnaya Zvezda
LG	Literaturnaya Gazeta
NT	New Times
P	Pravda
PV	Pravda Vostoka
SK	Sovetskaya Kirgiziya
SU	Soviet Union
TI	Turkmenskaya Iskra
VVS	Vedemosti Verkhovnogo Soveta

CENTRAL ASIAN REVIEW

VOL. IX, NO.3

EDITORIAL

In August last year, as if to coincide with the XXVth International Congress of Orientalists held in Moscow during that month, the name of the Institute of Oriental Studies in the Academy of Sciences of the USSR was changed to "The Institute of the Peoples of Asia". At the same time another institute called "The Institute of the Peoples of Africa" came into being. As was anticipated, this change has now been extended to the two main Soviet periodicals dealing with Asian and African affairs: the name of PROBLEMY VOSTOKOVEDENIYA (Problems of Orientalism) has now been changed to NARODY AZII I AFRIKI: ISTORIYA, EKONOMIKA, KUL'TURA (Peoples of Asia and Africa: History, Economics and Culture), while that of SOVREMENNYY VOSTOK (The Modern East) has been renamed AZIYA I AFRIKA SEGODNYA (Asia and Africa Today).

The reason for and significance of these changes have not so far as is known been explained in Soviet writing, and they have only been mentioned in one British newspaper. Indeed, it seems likely that this important development has passed unnoticed by the great majority of those whom the West still calls "orientalists", apart from the very few who know Russian and pay some attention to the vast and varied output of Soviet literature on Asian and African affairs. This is not to say, however, that a similar change has not been mooted elsewhere; last year, for instance, the Director of the School of Oriental and African Studies in the University of London proposed that the existing Conference of British Orientalists should be replaced by an association dealing with "modern Asian studies". This proposal met with considerable opposition and has not so far made any headway.

In English the word "oriental" has long had a misleading and often unfortunate connotation: at best it suggests romance, splendour and impassive calm; at worst it implies inefficiency,

dilatoriness, and even cunning. In its purely derivative sense of "eastern" it suggests the ancient rather than the modern, the theoretical rather than the practical; and the word "orientalist" conjures up a picture of an elderly person, careless about his dress and haunting libraries and museums. To a minor extent the Russian words vostochnyy and vostokoved have a similar flavour and the wish to get away from them is perfectly understandable. It may well be that the Soviet motive is partly political, that the Russians wish to ingratiate themselves with Asian and African peoples by drawing attention to Soviet understanding of their modern problems and importance. But this is surely better than concentrating on the past to the almost total exclusion of the present as do the great majority of Western orientalists. This does not mean that Soviet scholars are doing the converse and that Western scholars should follow their example; it does mean, however, that in the Soviet Union Asian and African studies are seen in more practical perspective than they are in the West.

. . .

CENTRAL ASIAN REVIEW has more than once been accused of paying too little attention to those periodical exposures of inefficiency or other misdemeanours in the Muslim republics which invariably result in violent official recriminations and the dismissal or replacement of important Party officials. Some of those from whom these criticisms come are perhaps unaware of the great similarity which the exposures, and the characters and offences of the guilty parties bear to each other. To give a detailed account of each exposure, each charge, each admission of guilt and each penalty would not only be unbearably tedious for experienced sovietologists, but seriously misleading for those unfamiliar with stereotyped Soviet techniques.

For the present, CENTRAL ASIAN REVIEW proposes to continue its policy of reporting these exposures and their disciplinary consequences in the barest outline, merely noting the dismissal and replacement of the more important officials. This does not mean that we consider these phenomena to be unimportant or unsymptomatic. Even if, as is sometimes the case, they are only "pour encourager les autres", or merely illustrate the usual Soviet practice of pillorying or dismissing scapegoats when anything goes wrong, the fact that they do occur so frequently is highly significant. The abuses and shortcomings of which the Soviet authorities complain do not necessarily spring from deep-seated nationalism, nor in our view do they amount to deliberate sabotage of the regime; but they must cast serious doubt on the validity of Soviet claims about the high degree of political, social and economic progress achieved in the Muslim republics on the one hand, and

the full sovereignty and self-determination which they are said to enjoy on the other. In Kirgizia, where the most serious of the recent exposures and purges have taken place, there have been some interesting developments. After having been found guilty of gross inefficiency, corruption and nepotism, Isayev, the Kirgiz First Secretary of the Tyan'-Shan' oblast Party Committee was promoted to the post of Minister of the Interior. Four months later, after a letter had been received from Khrushchev, he was removed from this higher post and dismissed from the Party. His "promotion" to Cabinet rank was perhaps too naïve an admission of the fact that his new post would be much less influential, and probably less lucrative, than that of oblast Party Secretary. He was in fact merely being "kicked upstairs".

To officers of the former Indian Political Service this affair is strongly reminiscent of what sometimes happened in the less efficient Indian States during the British period. Gross abuses and maladministration would be brought to the attention of the Political Resident; an official would be found responsible but the abuses hushed up and the official appointed to a higher post; later, when the affair was made public and the official named, the British Government Representative would write to the ruling prince and demand the official's instant dismissal and punishment. The main difference is that whereas there were only a negligible number of British residents in the Indian States, Russians and Ukrainians together make up over 37 per cent of the population of Kirgizia - a good deal more, that is, than the percentage of white people in South Africa - and a high proportion of administrative and economic posts are held by them. It is noteworthy, however, that the majority of the officials recently dismissed in Kirgizia have been Asians. Does this state of affairs mean that the Kirgiz have not yet been sufficiently indoctrinated with partiynost' (the Party spirit) and with western methods of administration and economics, or that the non-Asian element has adapted itself too much to local customs and conditions? Both these phenomena are of course common in other colonial territories outside the USSR.

. . .

In June of this year the Central Asian Research Centre published a translation of a recent monograph by Alexandre Bennigsen and Chantal Quelquejay called THE EVOLUTION OF THE MUSLIM NATIONALITIES OF THE USSR AND THEIR LINGUISTIC PROBLEMS. This is an objective and extremely well documented account of the vicissitudes of Soviet linguistic policy since the Revolution and of its relation to the nationalities policy evolved by Lenin and Stalin. The authors reach the conclusion that of the 12 so-called "socialist nations" who now possess both a territory

and a literary language only four - the Tatars, the Azeris, the Kazakhs and the Uzbeks can be described as consolidated "nation states" united by what they call a Schicksalgemeinschaft, or common destiny. They are doubtful about the ultimate fate of the remaining eight "socialist nations" and four narodnost' with a territory and a literary language, and the eleven narodnost' with a literary language but no national territory. Elsewhere Bennigsen has expressed the view that although the creation of consolidated "nation states" may be gratifying and advantageous for the peoples concerned, it is not necessarily to the advantage of the Soviet State as a whole. He argues that in successfully undermining the old tribal and family structure of the Muslim peoples of the USSR, the Soviet regime has merely forced them to exchange one form of grouping and affiliation for another, namely, the nation; and he believes that the nation will prove equally, if not more, resistant to russification and to communism of the Russian variety. There are occasional indications that the Russians themselves are beginning to think on the same lines, although they continue to hold up the republics of Central Asia as a model for the newly emerging states of Africa. This latter point is emphasized in I.I. Potekhin's recent booklet, AFRIKA SMOTRIT V BUDUSHCHEYE (Africa Looks Ahead), which was analysed in a supplement to THE MIZAN NEWSLETTER of April 1961. Students of African and Asian nationalist problems would be well advised to read this in conjunction with the Bennigsen and Quelquejay monograph.

. . .

In No.2 of 1959, CENTRAL ASIAN REVIEW described changes in the orthography of the Soviet Azerbaydzhan language which were introduced in January of that year. One of the more remarkable of these changes was the decision that in future the unaccented 'o' occurring in Russian words taken into Azerbaydzhani would as a general rule be written as 'a'. This resulted in the appearance in Azerbaydzhani writing of such words as kallektiv, kambayn, and even Maskva (Moscow).

It was noted at the time that a certain air of mystery accompanied these changes. To begin with, although they were explained in the Azerbaydzhani newspaper KOMMUNIST, no mention of them whatever appeared in the Russian Party organ BAKINSKIY RABOCHIY. Again, one of the charges preferred against Mustafayev, First Secretary of the Communist Party of Azerbaydzhan, who was removed from his post in February 1959, was that he had adopted an unsatisfactory attitude towards the question of language. It is significant that shortly after Mustafayev's removal, the change affecting the spelling of the unaccented Russian 'o' was dropped, and Moscow is now invariably spelt as Moskva.

COMPULSORY PRIMARY EDUCATION IN TURKMENISTAN, 1930 - 7

No objective study of developments in Soviet Asia since the Revolution can ignore the remarkable progress made in primary education. Even allowing for possible official exaggeration in estimates of the pre-Revolution state of illiteracy and the present state of literacy, there can be no doubt whatever that the present standard of literacy among the Asian population of the six Muslim republics of Soviet Asia is far higher - in some instances as much as five or six times higher - than in the majority of other colonial territories, not to speak of the independent countries, of Asia and Africa. In this respect the Soviet Government has shown itself to be an efficient administrator, although it is perhaps too early to say whether its ruthless sweeping aside of age-long national and religious prejudice was justified, or whether it will in the long run prove to the advantage either of the peoples concerned or of the Soviet Union as a whole.

In a recent article (IZVESTIYA AN/TURK. SSR, Seriya Obshchestvennykh Nauk, No.5, 1960) Sh.A. Ataklychev has described the introduction of compulsory primary education in the Turkmen SSR. With its varied conditions of settled and nomad economy the problems presented by Turkmenistan were fairly typical of all the Muslim republics. The non-Asian colonist element of 18.7 per cent, although relatively high in comparison with all the other republics except Kazakhstan and Kirgizia, is almost entirely concentrated in the larger towns.

. . .

On 14 August the central Soviet Government promulgated the law "Concerning the Introduction of General Compulsory Primary Education" and the Turkmen authorities promptly followed suit by decreeing the introduction of compulsory education as from 1 September 1930. It applied to all children between the ages of 8-12 irrespective of sex, nationality and class origin. The transition was to be complete by the 1933-4 school year.

Difficulties

There were various obstacles to the introduction of compulsory education in Turkmenistan:

1. Not all the areas of the republic were equally ready for it. Although before 1930 in many rayons of the Tashauz, Kerki and Chardzhou okrugs some work had been done to raise the educational standard of the population, they were still culturally backward. The reason was that before the victory of the "people's Soviet revolutions" in 1920 those areas were heavily oppressed by the Khanate of Khiva and the Emirate of Bukhara. Moreover, the Basmachi "recruited from among the bays, their accomplices and criminals" were active in those regions almost until 1932. Clerical influence and "survivals of clan and feudal relations" were strong there. (P.28)

In the 1930-1 school year compulsory education was introduced into all towns and urban type settlements for children between the ages of 8-11 and for illiterate adolescents of 11-15 years of age; in the fully collectivized rayons (Farab, Deynau and Sayat) for all children of 8-10 and for 50 per cent of illiterates of 11-13, and in the "advanced" areas (rural Ashkhabad, Kaakha, Bakharden, Tedzhen and Geok-Tepe) for all children from eight. In all the other rural areas attendance was still voluntary.

2. Nomadism and semi-nomadism still existed, which considerably hindered the teaching of children. In such rayons mobile schools were set up which moved with the nomads. Boarding schools and hostels were also founded so that education became available to a large number of nomad children.

3. "Feudal-bay survivals" had to be overcome before girls could be made go to school. The campaign against the bays and mullas "who did everything they could to hinder general education" (p.29) had to be intensified. Komsomol members, teachers and Soviet intelligentsia were mobilized to "enlighten the parents and combat hostile agitation by anti-Soviet elements". The Turkmen Central Committee warned the local Party and Soviet organizations to introduce with moderation the teaching of girls and boys together; administrative pressure and the premature liquidation of exclusively girls' schools were to be avoided. The Central Committee believed that in some auls of the Ashkhabad, Geok-Tepe, Bakharden, Tedzhen, Mary and Bayram-Ali rayons this would be possible only after suitable preparation and at the request of the "masses themselves". In the Chardzhou, Tashauz and Kerki okrugs, girls' schools and special girls' groups in mixed schools were to be organized. (P.29)

4. Education in native languages had to be provided for various nationalities, of which there were over 18 at that time in Turkmenistan. Very few children, especially girls, were receiving education in the existing schools and there were almost no schools or books in native languages. This difficulty could be overcome only with the help of the other republics who sent teachers, books and teaching equipment.

5. There were not enough buildings fit to be used as schools. In 1930 about 70 per cent of such schools were not permanent. (Ibid.) Village schools housed in clay huts collapsed with the coming of winter rains and snows; for example, in the space of two months three primary schools and one kolkhoz youth school building collapsed in the Sayat rayon.

6. There were not enough textbooks or stationery.

7. There was an acute shortage of teachers. Academic standards of those available as well as their "ideological and theoretical level" were very poor. Many of them were "feeble ideologically and alien politically". The Vth Turkmen Congress of Soviets in 1931 declared that "the result of the increasing efforts of the bays and kulaks to influence teachers and of our own inadequate work among teachers, is that we meet with resistance from some of the teachers against various measures undertaken by the Party and Government, as well as with manifestations of indifference to politics, great power chauvinism and local nationalism." (P.30)

Organization

In August 1930 the Republican Committee for General Compulsory Primary Education was set up. All professional technical colleges (proftekhnicheskiye uchebnyye zavedeniya) were placed under corresponding government departments. This reorganization allowed the Turkmen National Commissariat of Education to concentrate on the expansion of general, particularly primary, education. In order to promote the campaign, the Central Committee of the Turkmen Communist Party organized a kind of competition which it called a "cultural relay race" (kul'-testafeta). The competition was held between 15 September and 5 October 1930, and its management was entrusted to the newspapers TURKMENSKAYA ISKRA and TURKMENISTAN, which conducted the necessary publicity. On this basis of "socialist competition", 17 parties of "cultural relay runners", amounting in all to 92 people, were organized in Ashkhabad. They visited 20 towns and rayons of the republic and set up local groups of cultural workers, who were called "kul'tarmeyets", or "culture soldiers". These groups were entrusted with the task of introducing primary education into industrial establishments, kolkhozes,

sovkhozes, and machine and tractor stations. (P.31) In addition, committees were set up by the rayon, town, village and aul soviets in order to familiarize the people by means of propaganda with the aims of general education and to study the material problems involved. Meetings were held at which the people "expressed their profound gratitude to the Party and Government for their efforts to make general education available to the children of kolkhozniks, agricultural labourers and poor peasants." The kolkhozniks undertook to build new and to repair old school buildings and to seize and convert the houses of the richer people into schools. (P.31) In the Bakharden rayon a subbotnik (labour provided free in holiday time) was held in nine auls in order to repair the school buildings. The first compulsory school year started on 10 October 1930 and 1,794 children went to the first classes. By the combined efforts of the "cultural workers", education officials and kolkhozniks, schools were opened in the various rayons; thus during the first school year, 25 schools were opened in the Mary rayon, 25 in the Karabekaul rayon, and a total of 153 schools in the Sayat, Deynau and Farab rayons. (P.31)

In February 1931 results achieved so far in the field of general education were reviewed. The inquiry covered 22 rayons of the republic. It became a "mass political campaign" owing to the introduction of new forms of "cultural work" such as conferences and meetings of the population. While the inquiry was going on, a Moscow "brigade" came to Ashkhabad to help the republican education authorities to establish general primary education. This is described in the article as "yet another manifestation of fraternal help given by the Russian people to the Turkmens to accomplish a cultural revolution in the republic."

In the 1930-1 school year the plan of bringing primary education to children was carried out by 100.4 per cent. (P.32)

Growth of the schools

With the increasing number of children going to school more accommodation was needed and here the kolkhozes helped considerably. Thus in the summer of 1932 the people of the Khysrov aul in the Kaakha rayon built a model school with six classrooms. In preparation for the 1934-5 school year kolkhozes in 30 rayons repaired 1,401 buildings or 86.6 per cent of all schools awaiting repair. (P.32)

In the Tashauz okrug 75 mosques and private houses were converted into schools for the 1933-4 school year and the kolkhozes redecorated 320 school buildings. In 1936 the people of three kolkhozes of the Kerki okrug were the first in the republic to suggest that earthen floors in schools should be replaced by wooden, and took the necessary steps. (P.33)

Between 1929-39, 9,282,800 rubles were spent on building 575 new schools for 120,000 pupils. (P.33)

In May 1936 the Turkmen Central Committee ordered small schools situated 2-3 kilometres apart to be amalgamated.

Gradually the situation also improved as regards furniture, textbooks and teaching aids. In the Tashauz okrug, 1,067 tables, 1,257 benches and 428 blackboards were made for the 1933-4 school year. In the following year in the Kerki okrug 400 desks and 100 blackboards were made. Apart from the locally produced furniture, schools received supplies from the Commissariat of Education.

Village primary schools received most of their textbooks from the Turkmen State Publishing House which in 1934 published 662,000 copies of 42 textbooks. Other republics helped to provide books for national minorities' schools. Thus in 1933 Armenia supplied a number of copies of 11 different textbooks and Kazakhstan of three. In 1937 the latter sent to Turkmenistan 15,760 copies of 28 textbooks. In 1933 in Turkmenistan books started to be published in the Latin alphabet for Persian, Baluchi and Kurdish children. (P.34)

Government expenditure grew. In 1929 expenses on education constituted 18 per cent in the republican budget and 43.8 per cent in 1936. In 1927-8 the Government spent on education 5 rubles per head of the population, 46 rubles in 1932-3 and up to 133 rubles in 1936. "This fact convincingly proves the superiority of the socialist system of national economy to the colonial-capitalist system". (P.34) Since, however, the period involved was one of acute monetary inflation these figures mean nothing.

Shortage of teachers

In the early years of compulsory primary education there was serious shortage of teachers. In 1930-1 village schools alone were short of 1,069 teachers. Hundreds of komsomol and trade union members turned teacher. In 1930-1, 500 komsomol members who had finished three-month teachers' training courses started work. At the same time 273 teachers came from the Bashkir and Tatar Autonomous Republics. In the following year 686 teachers arrived from other republics bringing the total of immigrant teachers to 1,720. (P.34)

Most primary school teachers received their training at short teachers' courses and in pedagogical tekhnikums. Lower middle school teachers studied at the Pedagogical and Teachers' Training Institutes founded in Ashkhabad in 1931 and 1935 respectively.

The number of teachers increased fast, from 2,232 in 1930-1 to 5,468 in 1937. The majority of them had incomplete middle or higher education. (P.35)

Development of education

On 15 August 1932, a law was passed making seven-year education compulsory for all children in towns and "settlements of town type". In the rural areas education remained primary, except in the cattle breeding areas where, owing to the prevalence of nomadism, it was not made compulsory until 1936. In 1937, however, the nomad areas already had 134 stationary primary schools with 6,696 pupils.

The result of the introduction of compulsory primary education was that, whereas in 1928-9 there were 25,500 pupils in the republican primary schools, in 1937-8 the corresponding figure was 94,200. At that time 94 per cent of all children were attending primary schools, compared with 83.7 per cent in 1935 and 60.4 in 1933. (Pp.35-36)

It was difficult to extend compulsory education to native girls. In 1938-9, 88,084 girls went to school, this being 43.8 per cent of all pupils. In 1940-1 the corresponding figure was 103,131 or 45 per cent. (P.36)

On 2 September 1937, seven-year education became compulsory in the "progressive" rayons: Ashkhabad, Mary, Kaakha and Stalino; by 1940 it was introduced into twenty rural rayons.

In the early stages of compulsory general education the level was poor for the various reasons described above. In 1931-2, 24.4 per cent of all pupils in rural schools failed to pass into higher forms. Subsequently the situation improved: in 1934 the percentage was reduced to 20.2, in 1935-6 to 15.1 per cent, and in 1936-7 to 14.9 per cent. (P.38)

In 1938-9 the teaching of Russian was introduced into Turkmen schools and in 1940 the Cyrillic alphabet replaced the Latin. "The knowledge of the Russian alphabet and language gave Turkmen youth unlimited possibilities of sharing in the rich culture of the great Russian people and it strengthened the friendship among the peoples of the USSR." (P.38)

Opposition

"The introduction of general compulsory primary education, an integral part of the cultural revolution, was accompanied by bitter

class struggle. Anti-Soviet elements tried by every means to frustrate this nationwide scheme. They fiercely resisted the foundation and development of the Soviet primary school and the compulsory attendance of the children of workers, and particularly of Turkmen girls. . . The shattered, but still not eradicated, remnants of the kulaks, bays and mullas, disguised as poor peasants, penetrated among the education authorities. By clandestine activities, even among the pupils, they tried to disrupt the schools from inside and thus to destroy their prestige in the auls." (Pp.36-37)

Hostile elements also conducted open propaganda among the backward part of the population. Thus in 1931 in some auls of the Mary rayon they set school buildings on fire. Similar incidents, inspired by the bays and clergy, took place in the Stalino, Iolotan', Tedzhen, Khalach, Tashauz and other rayons.

It is clear from this article as well as from other sources that compulsory education in the Muslim republics was much more rigidly enforced than it has been in other Muslim countries outside the Soviet Union, and that in consequence it met with much stronger opposition. From current Soviet writing it is also clear that opposition to some aspects of Soviet State education is still continuing, particularly in respect of girls. But although there may still be a good deal of truancy and education may be to some extent eluded altogether in the rural areas, there can be no doubt that compulsory primary education and widespread opportunities for secondary and higher education for all strata of the population has been welcomed with enthusiasm by the present generation. Recent Western visitors to the Muslim republics, who are able to talk to the people either in Russian or in some other language, are unanimous in testifying to the high standard of education displayed by the urban Asian population. It is not yet possible for foreigners to tour freely in the rural areas, but there is good reason to suppose that there too the progress has been remarkable when it is considered that compulsory primary education was only introduced just over 30 years ago.

THE EARLY HISTORY OF THE TRANSCASPIAN RAILWAY

This is a summary of P. Redzhepov's article "Iz istorii stroitel'stva Kizylarvatskikh glavnykh zheleznodorozhnykh masterskikh" in IZVESTIYA AN/TURK.SSR, Seriya Obshchestvennykh Nauk, No.6, 1960. The article deals with the building of the Transcaspian railway from Mikhailovskiy Bay to Samarkand and the subsequent organization of its maintenance and of the railway workers at Kizyl-Arvat.

I. The Railway

Origin

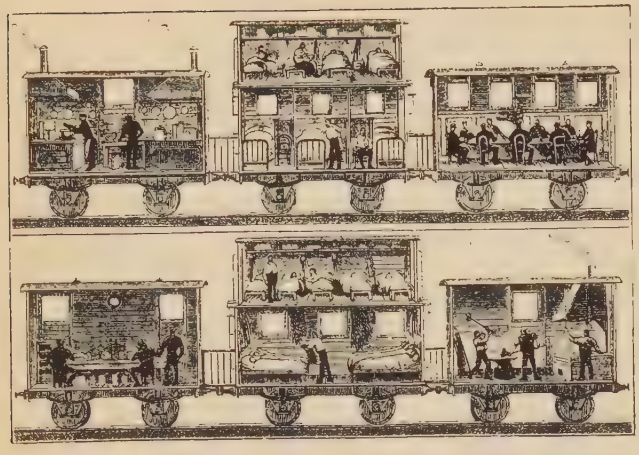
"The growth of capitalism in Russia, particularly fast after the abolition of serfdom, pushed Tsarism on to the capture of new colonies for markets and as a source of raw materials. To this end in the late 1860s the Tsarist Government sent a military expedition to the east coast of the Caspian. The Russian Tsarist ambition to conquer the Turkmen lands met with stubborn opposition on the part of such a powerful rival in the field of colonialism as Britain. Nevertheless Russia managed to establish herself firmly on the east coast of the Caspian." (P.16)

In 1879 the Russians undertook an expedition into the Turkmen lands and met with strong resistance in Akhal. (See CENTRAL ASIAN REVIEW, 1960, No.4.) Among the reasons for the failure of this expedition was the lack of an efficient transport system. This caused Russia to start, simultaneously with a second expedition, the construction of a railway line. On 26 November 1880 the Government decided that the Transcaspian railway was to be built from Mikhailovskiy Bay on the Caspian Sea to Kizyl-Arvat.

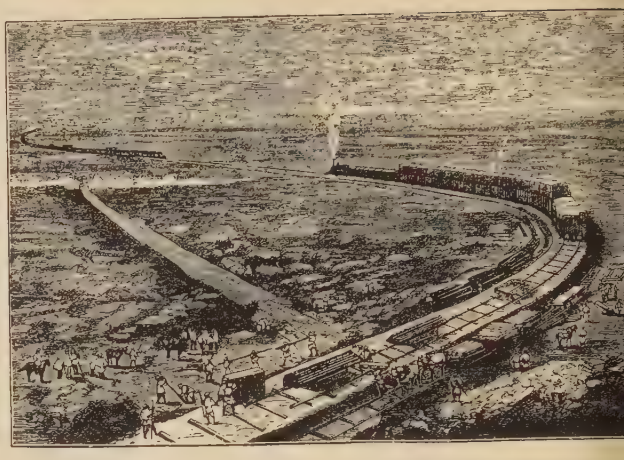
Construction

A special reserve railway battalion, consisting of 1,081 soldiers, 25 officers and 30 engineers and doctors was formed in 1880 for the

BUILDING THE TRANSCASPIAN RAILWAY



SECTION OF WORKING-TRAIN ON THE TRANSCASPIAN RAILWAY.



LAYING THE RAILS.

CLEARING AWAY THE SAND

Reproduced from Curzon's *Russia in Central Asia*, London 1889

purpose of building the railway. Labourers were brought from central Russia and Transcaucasia to carry out the work of excavation. In 1884 the battalion was renamed the First Transcaspian Railway Battalion. The Government urged that the railway be built as quickly as possible in order to keep the troops supplied.

Working conditions were very bad. The hot climate and shortage of water resulted in an outbreak of epidemic intestinal diseases and malaria, while the few doctors there confined their attention to the generals and other managing officials.

In spite of all this, in only 14 days the line was laid between Uzun-Ada and Bala-Ishem, a distance of 63 versts (about 40 miles), and at the beginning of January 1881 this section was put into operation. This happened before the Russians captured Geok-Tepe and considerably contributed towards the success of the campaign.

By 25 April a further 64 versts had been laid, as far as the station of Akcha-Kuyma, and five months later the first section, 217 versts long, of the Transcaspian railway was completed. Trains now started running from the Caspian shore to Kizyl-Arvat; but for military and economic reasons it was necessary to extend the line to the Amu-Dar'ya, "for without railway communications, the retention of Central Asia would be very difficult, particularly since at that time British imperialists were increasing their intrigues in the East." (P.17) Moreover, the growing Russian industry needed markets and raw materials, particularly cotton.

The Government decided to extend the Transcaspian railway. On 22 April 1885 the Council of State allotted 12,240,000 rubles for the building of a railway line from Kizyl-Arvat to the Amu-Dar'ya. Work started on 12 July 1885, the second section of the line passing through Ashkhabad, Merv (now Mary) and Chardzhou.

The work was to be done by the Second Transcaspian Railway Battalion, which arrived at Kizyl-Arvat on 21 June. Building materials were delivered from Kizyl-Arvat to the building sites by 200 horse-drawn wagons and 600 camels. The embankment was erected by hired labourers, and sappers laid the rails.

Working conditions were as bad as in 1880 but in spite of this the section was quickly completed and on 30 November the first train arrived at Ashkhabad. Various difficulties had to be overcome; one of them was presented by drifting sands. The solution was found in planting desert bushes and plants on the dunes - the first time this method was ever used. The embankment was strengthened with clay.

On 30 November 1886 the line to Chardzhou was opened and on 1 July 1887 it was decided to construct the third section of the railway, 346 versts long, from the Amu-Dar'ya to Samarkand. The most difficult problem was that of erecting a wooden bridge of 2,397 metres across the Amu-Dar'ya. The work was done by 800 men of the Second Transcaspian Railway Battalion, a number of native labourers and 30 carpenters from central Russia. In 124 days the bridge was completed and the remainder of the line was quickly built. On 3 December 1888 trains started running to Samarkand. The total cost of the Transcaspian railway and its rolling stock was 51 million rubles. (P.18) Originally all work connected with running the line was done by soldiers.

Results

The Transcaspian railway linked the Central Asian sources of raw materials with the industrial regions of central Russia. Russian "capitalists and rich merchants" began to set up industrial establishments, joint stock companies and cotton plantations, while local markets were used to dispose of manufactured goods. At a meeting with rich Russian merchants at a fair in Nizhnyy Novgorod a "representative of the Romanov dynasty stated that Russian manufacturers should penetrate more and more into the East and into Asian markets and there assume a leading role in everything." (P.19)

The Central Asian Trading and Industrial Society was founded under the chairmanship of a "big capitalist" N. Kudrin. It invited the Tsar to become a member and its main object was to sell Russian goods made according to "oriental taste" and agricultural implements, and to export raw materials.

The Transcaspian railway soon became a very important trade route along which Russian goods flowed to Turkestan, Khiva, Bukhara and Persia and raw materials were imported to Russia. The volume of traffic increased rapidly: in 1899, 442,900 passengers and 5,241,291 puds (1 pud = 16 kg.) of cotton were transported; ten years later the respective figures were 2,981,953 and 11,883,596. (P.19) In the early years of its existence the line worked at a deficit but from 1900 it began to yield large profits.

II. The Workshops

Railway maintenance

An important line, particularly one isolated from the Russian railway network, could not exist without repair and maintenance arrangements

of its own. "The Tsarist Government saw clearly that delay in establishing a maintenance base of the Transcaspian railway would retard the economic incorporation of the country and become an obstacle to the large-scale penetration of Russian capital into Central Asia." (P.20)

Between 1880-9 the Main Railway Workshops were established at Kizyl-Arvat. The choice was determined by various considerations: Kizyl-Arvat had plenty of fresh water; it was an important trade centre through which caravan routes passed to various parts of the Turkmen country, and also to the Khanate of Khiva and Persia; there were numerous native villages in the district which could supply cheap labour; Kizyl-Arvat lay at the junction of the first and second sectors of the line; and, finally, the administrative headquarters was located there.

Until 1885 the building of the workshops went slowly, for supplies of machinery from central Russia were badly organized; and it was not until 1887 that the workshops were put into operation. Their production capacity was small. In the early years of their existence only 2-4 locomotives and some carriages were repaired per month. Later, other departments began work; thus in 1890-1900 the foundry produced 500-700 puds of pig iron and 100-150 puds of crude copper per month. Then, from 1892, output began to grow so that at the beginning of the First World War the foundry was producing 1,000 puds of crude metal a month. (P.21) This was due to improved supply of machinery and to the abolition of restrictions on employing hired labour.

Workers

Up to 1892 the bulk of work in the workshops and on the line was done by the soldiers of the railway battalions with poor results, but in the 1890s the increased goods traffic on the line began to make heavy demands upon the workshops. In 1892 the Government allowed the director to recruit qualified workers. These men came from Russia and were approved by the police as loyal to the regime owing to their never having taken part in strikes or other anti-Government activities. Thus the workshops acquired specialized staff who in the course of a few years' time replaced the soldiers. By 1905-7 their number already exceeded 1,000. (P.22)

The best qualified workers earned good wages, received plots of land and help in buying cattle and poultry. In this way the authorities tried to secure their loyalty. In 1896 a club was opened for them, its main task being "to divert the workers and poor daykhans [native peasants] from revolutionary struggle". (P.23)

Over 80 per cent of the workers were Russian; other nationalities were also represented, but living conditions were very poor. The working day lasted 14-15 hours and wages were extremely low - a labourer received 30-50 kopecks a day. Only a very small part of the men, the "working aristocracy", earned 75-100 rubles a month and in addition had cattle, poultry and gardens. (P.25) In spite of the fact that the workshops were among the biggest industrial establishments in Central Asia, working methods were primitive and there was no labour protection. The men's health suffered from the noise in the workshops and after 7-10 years there some of them became quite deaf and others had their hearing impaired. In the casting and forging departments they breathed harmful gases and suffered from excessive heat.

Turkmens

"Tsarist officials with the chief of the Transcaspian oblast, Kuropatkin, at their head in various ways prevented poor Turkmen daykhans from finding employment in the workshops. It was feared that their contact with the Russian proletariat would result in the spread of revolutionary ideas in the Turkmen auls. The officials tried to inspire the workshop men with hostile feelings towards the Turkmen peasants, whom they represented as sworn enemies of the Russians. . . Even after the recruitment of civilian workers was allowed, the Tsarist Government did everything possible to limit admission of Turkmens to the establishments serving the railway. Special rules were drawn up for this purpose: first of all, new workers had to renounce the Muslim (Islamic) religion and accept Orthodoxy. Men of 'non-Orthodox creed' might not work as engine drivers, railway conductors, boilermakers and mechanics at the Main Railway Workshops and depots. This, naturally, limited the employment of local poor peasants in the railway and other establishments." (Pp.23-24)

At the turn of the 19th century Turkmens were employed as labourers only. New workers had a three-month trial period during which they received no pay. If they completed it satisfactorily, they were offered a wage of 15-20 kopecks a day.

Among the first Turkmens at the workshops were Oraz Kurbanov, an assistant boilermaker, and Gel'dy Mamed, a plate-layer. In 1894 Klych Amanov, too poor to survive his trial period, accepted Orthodoxy and the name of Aleksey Aleksandrovich Tokarev. The day after his baptism he was offered employment at a salary of 50 kopecks a day.

The wages of employees during their trial period were appropriated by the workshop officials. The director of the workshops, Khaustov, and his assistant Karapetyan maintained close relations with rich bays.

Abalyk-Baba, now a retired boilermaker, has recounted how he was refused employment in the workshops and advised to submit his request to Dovlet Shakhir, an acquaintance of Khaustov. He presented Shakhir with a valuable coat, following which he was employed for the usual three month trial period.

About the same time a poor man, Goklen, already working in the workshops, tried to get a job there for his son Khalmurad but he was unsuccessful for he was unable to pay the required bribe. His wife spent many years weaving a big carpet. Finally, in 1914 Goklen gave this carpet to Karapetyan and his son received a job.

Apart from Turkmen agricultural labourers from Kizyl-Arvat, others from Geok-Tepe, Kazandzhik, Kara-Kala and other places sought jobs in the workshops. Once they had been employed, their sons and brothers also sought work there.

Thus a Turkmen native proletariat began to form. At the beginning of the 20th century the number of natives at the workshops was negligible - 30 in 1903, (p.25) but it increased all the time. "It was in this period that association and close friendship between Turkmen workers and members of the large Russian working-class was born. The workers and landless labourers of Turkmenistan began to understand more and more clearly that in Russia there were two diametrically opposed groups, one consisting of the exploiters - landowners and capitalists with the Tsar, or ak-pasha (White Lord) as the Turkmens called him, at their head; these, together with the local bays, cruelly exploited the workers. The other group was the Russian working-class, which constituted an elder brother to the Turkmens and to the other oppressed nationalities in the country as well as an unselfish and sincere champion of the hopes, interests and aspirations of the oppressed, and their leader in the struggle against all sorts of exploiters." (P.25) The reader is left to infer that the Turkmen workers learnt all this from their Russian colleagues who had been approved by the police as loyal to the Government.

FOREIGN PRISONERS OF WAR IN TURKESTAN, 1917 - 18

The subject of the foreign "internationalists" (prisoners of war turned Bolshevik) in Turkestan during the Russian Revolution and Civil War has not received much attention from Soviet historiography so far. Among the latest books touching upon the subject is a collection of personal reminiscences KAZAKHSTAN IN THE FIRE OF THE CIVIL WAR (ed. S. Beysembayev and P. Pakhmurnyy) published in Alma-Ata in 1960. Among others, it contains what purports to be the recollections of some Slovaks, Germans and an Austrian, while one piece deals with Hungarian "internationalists". These, however, are the authors' personal reminiscences which may be useful as a historical source and which are valuable propaganda material stressing the "old friendship" theme, but do not constitute a comprehensive account of the subject.

This gap has now been partly, but only partly, filled by an article by A.M. Matveyev "Inostrannyye internatsionalisty v Turkestane (konets 1917 - seredina 1918 g.)" in IZVESTIYA AN/UZB.SSR, Seriya Obshchestvennykh Nauk, No.5, 1960. This covers the period from the end of 1917 to the middle of 1918 only. It is based on a variety of sources including MSS. in the Uzbek Central State Archive, Central State Archive of the Red Army, Tashkent Oblast State Archive (oblgosarkhiv), contemporary newspapers NASHA GAZETA, IZVESTIYA of Tashkent and KRASNYY FRONT, and a number of secondary works some of which refer to the "internationalists". What follows is an abridged translation of Matveyev's article supplemented by an editorial comment drawing attention to certain facts which it fails to mention.

. . .

On the eve of the Revolution there were some 40,000 prisoners of war in Turkestan living in towns (Tashkent, Samarkand, Kokand, Ashkhabad etc.) as well as in special camps near towns and railway stations. These men belonged to various nationalities: German, Hungarian, Rumanian, Italian, Czech, Slovak, Serb, Croat, Polish, Ukrainian etc. The great majority of them came from Austria-Hungary. Only a little over 3,000 belonged to the German Army. These were some 1,700 officers in all and over half the prisoners were peasants and workers. (P.15)

From 1915 the authorities in all parts of Russia began to employ the prisoners on various types of work. This gave them a certain amount of personal freedom and brought them into contact with Russian and other workers. They became familiar with the situation and aspirations of the local workers and began to learn their language.

The February revolution of 1917 encouraged revolutionary sympathies among the prisoners and the "most literate politically" among them started "anti-war revolutionary propaganda among their comrades". (P.16) They organized a number of strikes demanding higher wages, better living conditions etc. Those of them who worked in local industries and for the Russian army units stationed in Turkestan came under the influence of Bolshevik agitation. Thus "amidst the gathering storm of the Revolution, revolutionary feelings grew quickly among the more progressive prisoners and they became convinced that their class interests and those of the workers of Turkestan were the same." (P.16) The result was that at the end of October 1917 "some tens" of them fought beside Russian workers, soldiers and Uzbek "toilers" to establish the Soviet regime in Tashkent.

In the autumn of 1917 those responsible for the protection of prisoners of war decided to grant them the same legal status as that of Russian citizens. Owing to this, at the beginning of 1918 prisoners' committees were set up at the Starosapernyy and other camps of Tashkent, and then all over Turkestan.

After the triumph of the October Revolution the Party and Soviet authorities in Turkestan followed the example of the Russian Republic in taking measures to improve the conditions of the prisoners of war. Their camp regime became less severe and by the middle of 1918 practically disappeared in Turkestan. Some prisoners lived as free men in their former camps and others found lodgings outside the camp. This allowed them to participate in the economic, social and political life of the country.

The "internationalists" participation in the Civil War

"The changes brought by Great October produced different effects among the prisoners of war in Turkestan and in other parts of Russia. The overwhelming majority of them welcomed the establishment of the Soviet Government with great sympathy and enthusiasm. At the same time many of them, officers, warrant officers and other members of the exploiting classes were hostile towards the October Revolution in which they saw a danger to their well-being at home. But even some of the junior officers, doctors, medical students etc., became active supporters of the Soviet Government. Moreover, an intermediate ("central") group emerged among the prisoners. These took full advantage of the privileges granted them by the Soviet Government while not wanting to take part in the Civil War which had just started. Subsequently, however, the majority of them supported the Soviet Government". (Pp.16-17)

From the end of 1917 and especially from the beginning of 1918, "hundreds" of prisoners began to join as volunteers the detachments of the Red Guards (subsequently the Red Army) stationed in Tashkent, Samarkand, Novaya Bukhara (Kagan), Skobelev (Fergana), Kokand, Petro-Aleksandrovsk (Turtkul') and other towns. They were Hungarians, Czechs, Slovaks, Germans, Serbs, Croats, Poles, Rumanians, Turks and others. These men now came to be known throughout Russia and Turkestan as "internationalists".

The "internationalists" maintained "revolutionary order" in towns and helped to put down the early counter-revolutionary outbreaks which occurred at the beginning of 1918. Thus, on 14 February they took part in the battle fought near the railway station of Rostovtsevo (now Krasnogvardeyskaya) against Cossack troops returning from Persia and "involved by officers in this counter-revolutionary adventure". In the second half of the month at the beginning of March they participated in Kolesov's expedition against the Emirate of Bukhara which the "efforts of British agents had turned into a dangerous counter-revolutionary centre". (P.17) Of the 92 Red Guards belonging to a detachment of the First Siberian Regiment which took part in this expedition, 47 were "internationalists". In the detachment from Samarkand there were also some Persians as well as "internationalists". In the staff troop train (shtabnyy eshelon) there was a group of 30 "internationalists", eight of whom worked in the bakery supplying the Red Guard units surrounded by the enemy. Czech medical students, Iosif Aull (Aul') and Genrikh Urbakh, volunteered to look after the wounded. Then, when the Red Guards were engaged in severe battles with the Emir's troops, they were joined by some 200 prisoners of war working on the Bukhara railway line. The military soviet of the Red Guard units recognized the "internationalists'" bravery displayed during this campaign, and in

April the Soviet of People's Commissars gave official permission to many of them to settle as free men wherever they wanted in Turkestan.

The risings of Orenburg Cossacks, the revolt of Czech prisoners of war in the Volga-Ural region, and Kolchak's advance made it difficult for the Bolsheviks of Turkestan to maintain relations with Russia. "Revolutionary order" had to be maintained in the regions of Aktyubinsk and Iletsk, so the Red Guards, including "not a few internationalists", were sent there from Turkestan. Thus the artillery detachment from Tashkent sent to Iletsk in the middle of May, consisted mainly of Germans, Hungarians, Czechs, Slovaks and Rumanians. The "rapid-fire battery" was commanded by a Czech, V. Pochando (Pochistka), subsequently a hero of the Civil War in Central Asia. Between April and July the "internationalists" took part in operations against the White Cossacks in the Iletsk district and the country south of Orenburg.

Social and political organizations

The Bolsheviks allowed the prisoners of war to set up social and political organizations of their own. In January 1918 those of the prisoners in Tashkent who before the war had been members of the German and Austro-Hungarian Social Democratic Parties now formed a Socialist Committee enjoying the support of the local Party cell. The chairman of the Committee, Iosif Tsvilling, was sent to represent the Turkestan "internationalists" at the All-Russian Congress of Revolutionary Prisoners of War and Political Emigrants, which opened in Moscow on 16 April. The Tashkent Committee, however, did not attract a large membership and at the end of the month ceased to exist.

After the Treaty of Brest-Litovsk the Executive Committee of the Tashkent Soviet recognized all prisoners of war living in the city and its environs as free foreign subjects. The decision was announced at a special meeting held on 14 April. The prisoners welcomed it with "tremendous enthusiasm" and decided to form a special committee among themselves. On 21 April elections to the Tashkent Committee of Foreign Subjects were held; 11 Hungarians, six Yugoslavs, five Germans, two Czechs, two Rumanians, a western Ukrainian, a Pole, an Italian and a Jew became members, with Max Grosser as chairman and Bozhidar Muvrin, a Yugoslav, as his assistant. (P.18)

The Committee dealt with all matters concerning the ex-prisoners and their approaching repatriation. Contact with the local authorities was maintained through its delegate sitting on the Tashkent Soviet. The example was followed by other ex-prisoners in Turkestan who proceeded to form committees modelled upon the Tashkent one.

With the help of Soviet and Party authorities the Tashkent Committee took steps to improve the living conditions of its men, to supply them with food and jobs and suppress "parasitic elements" among them. It arranged regular meetings to inform the men of the internal and external situation of Soviet Russia, Soviet policy in Turkestan and the counter-revolutionary activities of the Danish delegation, and particularly the German Commission. (The former, then in Tashkent, helped Austro-Hungarian prisoners of war and the latter was concerned with the repatriation of the German ones. They "used their official status to carry on anti-Soviet activities", p.19, note 30.) As many of the "internationalists" were interested in Russian culture and wanted to learn the language, the Committee formed an "education department" which gave lectures, concerts etc. In November 1918 it organized a group for the study of Russian.

In the middle of the summer of 1918 the Committee represented nearly 8,000 ex-prisoners living in Tashkent, who were members of the Union of Foreign Subjects. In July and August the German Commission tried to forbid Germans to join the Union and to make the "internationalists" dissatisfied with the Soviet regime. "These attempts ended in failure. At the meeting of 22 August the ex-prisoners themselves warded off the agents provocateurs and declared their devotion to the Soviet Government and their readiness to carry out its orders." (P.19)

At the end of May 1918 the rebellion of the Czech corps broke out in the Volga region and Siberia. In Tashkent in the following month some agitation to help the Czechs took place among the ex-prisoners. This made the authorities of Turkestan believe that the prison regime should be restored for the "internationalists". The majority of them, however, remained loyal and the Tashkent Committee continued to supervise them, "in collaboration with the Tashkent Sovdep (deputies' soviet)". (P.19) As a result, they retained the right to move freely in Turkestan, to serve in the Red Army and work in all sorts of establishments. Moreover, the Tashkent Committee gave regular help to other similar committees in Turkestan and was recognized as the head of all pro-revolutionary "internationalists" in the country.

"Foreign workers lived amidst a continuous struggle against the forces of internal and external reaction. They acted under the ideological influence of the Russian Communist (Bolshevik) Party. Many ex-prisoners of war, particularly members of the committees of foreign subjects, gained much experience in political action. Their views were formed under the influence of the works of V.I. Lenin, leading documents of the RKP(b) and decrees of the Soviet Government. By August 1918 the most pro-revolutionary internationalists in Tashkent, Samarkand, Kokand and other towns of Turkestan had advanced so much

politically that they realized the necessity of setting up Communist organizations of their own." (P.20)

. . .

Editorial comment

Matveyev's article is remarkable for the omission of the main facts concerning the foreign prisoners of war in Turkestan, i.e. the appalling conditions in which they existed, their enforced enlistment in the Red Army - contrary to international law and to the terms of the Brest-Litovsk Treaty - and the subsequent fate of the survivors of a body of men that originally totalled little short of 200,000 in Turkestan alone.

The great majority of the prisoners had been captured during the heavy fighting on the Carpathian front in 1914 and 1915. They were sent to camps in Turkestan, as far as possible from the theatre of operations, but inadequate preparations had been made for their reception or sustenance. Medical arrangements hardly existed. By the end of 1916, more than half the prisoners had perished from typhus, spotted fever and other forms of meningitis, and other epidemics, or from sheer starvation. Many were employed as labourers in the vicinity of the camps or in the towns. A few hundred had succeeded in escaping to Persia and Afghanistan and even to China; many lost their lives in the desert in attempting to escape.

An effort was made to improve conditions for the prisoners during the brief Kerensky regime, but owing to obstruction or the incompetence of the local authorities little was done.

At the time of the seizure of power in Tashkent by the Bolshevik dominated Soviet in November 1917, the total number of survivors among the prisoners in Turkestan was some 38,000 of whom less than 3,000 were Germans. The majority were members of the various races constituting the Austro-Hungarian Empire, predominantly Austrians and Hungarians.(1) Although they were now freed from the concentration camps, they were left to fend for themselves.

The Turkestan Soviet brought pressure to bear on the prisoners to make them enlist in the Red Guard formations. Many did enlist as an alternative to starvation.(2)

The story of the conditions under which the prisoners lived at this time, their forced recruitment and exploitation by the local Soviet government authority has been told by Captain A.H. Brun, the Danish Red Cross representative in Tashkent at this time, in his book TROUBLESOME TIMES. Brun, together with the Swedish Red Cross representative, Kleberg, strove with a hostile and obdurate Soviet administration to secure better conditions for the prisoners, provide medical and other supplies, and to stop forced enlistment in the Red Army. Despite orders from Lenin himself, the Tashkent authorities continued to enlist prisoners on the pretext that the men were needed, and that the Turkestan Soviet was the best judge of its own actions.(3) Shortly afterwards, Kleberg was murdered by the Tashkent mob, and Brun was arrested by the Soviet and deported from the country.

A few Austrians and Hungarians enlisted voluntarily in the Red Guards, forming a so-called "international unit" which took part in operations against Dutov at Orenburg. In spite of the prospects of loot, especially after the attack on Kokand in February 1918, and widespread propaganda regarding the outbreak of revolution throughout Europe with which the press was filled, comparatively few prisoners joined this military formation.

The Tashkent forces operating against the Transcaspian Menshevik-S.R. anti-Bolshevik government (which was later given some support by a British Mission in Mashhad in northern Persia) consisted largely of Hungarian prisoners of war, many of whom surrendered to the Transcaspians or were taken prisoners. These, together with several thousand others who crossed the desert at great risk were evacuated by the British to the Caucasus after the surrender of the Turks and the Central Powers and thence were sent back to their homeland.(4)

The account given by Brun in his book is amply borne out by one of the prisoners who escaped, an Austrian, Gustav Krist, whose book POSHOL PLENNY published in Vienna in 1936 describes conditions in Turkestan in 1917 and 1918 and the tragic fate of the prisoners of war.(5)

In his book, MISSION TO TASHKENT, Colonel F.N. Bailey who spent nearly 18 months in Turkestan at this time, also gives a first-hand account of the manner in which the prisoners were exploited.(6) One of the main objectives of Colonel Bailey's mission to Turkestan was to persuade the Turkestan Soviet government to take steps to prevent the re-mobilization of the prisoners of war by the Germans in the event of the Turko-German armies, then advancing through the Caucasus, seizing control of the Central Asian railway. It was well known that the German Command had this aim in mind and that the Turks planned to set up

a pan-Turk Muslim state in Turkestan.(7)

Organization of resistance to the carrying out of these plans was the primary objective of the British military missions which were sent to north-east Persia and to the Caspian port of Enzeli (now Pahlavi) in the summer of 1918 and which led to involvement with the operations of anti-Bolshevik regimes in Transcaspia and Baku.(8)

Prisoners who demanded repatriation by the Turkestan government after the surrender of the Central Powers were told that the sole obstacles to their return home were the counter-revolutionary and "interventionist" forces at Merv and Orenburg. They were thus induced to enlist in the Red Army to assist in removing these obstacles. Although both these fronts had ceased to exist by the end of 1919, no steps were taken to repatriate the prisoners. Only a few of the remaining prisoners returned to their homeland. They were caught up in the Civil War and the chaos throughout Turkestan which resulted from the Basmachi revolt of the Muslim population.

As Brun writes (p.213): "Russia never sent home her prisoners of war. They had the same fate as their fellow sufferers in ancient times, becoming deportees for the rest of their lives. Only those who had sufficient energy left to attempt escape by flight had any chance of getting home. Of these, half perished on the road; the other half eventually reached their destination. The bulk of the prisoners of war stayed where they were, settled down to some kind of work and married the daughters of their adopted country. Some few thousands of such men are living in Russia today, representing the remnants of the one and a half million Austro-Hungarian and other prisoners of war."

Notes

(1) OFFICIAL HISTORY OF THE WAR (1914-1918). Vol.IV, Mesopotamian Campaign. London, 1927, pp.159, 185-9.

Aleskerov, Yu. INTERVENTSIYA I GRAZHDANSKAYA VOYNA V SREDNEY AZII. Tashkent, 1959, p.57.

(2) Hayit, Baymirza. TURKISTAN IM XX. JAHRHUNDERT. Darmstadt, 1956.

Brun, Capt. A.H. TROUBLESOME TIMES. London, 1931.

Wilford, F. TURKISTANISCHES TAGEBUCH. Vienna, 1930.

(3) Brun. Op.cit., pp.78-80.

(4) Tod, Colonel J.K. Article on operations in Transcaspia in ARMY QUARTERLY. London (March 1923).

Knollys, Lt.-Col. A.E. Article in Journal of the Royal Central Asian Society. London, Vol.XIII, Pt.II, 1926.

OFFICIAL HISTORY OF THE WAR. Op.cit. p.209.

(5) Krist, Gustav. PRISONER IN THE FORBIDDEN LAND. (Eng. trans. of POLSHOL PLENNY.) London, 1938.

(6) Bailey, Colonel F.N. MISSION TO TASHKENT. London, 1942.

(7) Kadishev, A.B. INTERVENTSIYA I GRAZHDANSKAYA VOYNA V ZAKAVKAZYE. Moscow,1960.

(8) OFFICIAL HISTORY OF THE WAR. Op.cit.

New hotel for Stalinabad

A new hotel, the "Dyushambe", is under construction in Stalinabad. This five-story building is planned to be one of the most modern buildings in the town, both from the aesthetic and technical points of view: it will be "the last word in the art of architecture". The hotel will be equipped with electric light, constant hot and cold water, sewerage, central heating, and a telephone and bathroom for each of the 336 rooms. The interior decoration will be in the Tadzhik national style. Ample use will be made of glass, various plastic materials, artificial marble, etc. KT. 30.5.61

THE GAGAUZ OF CENTRAL ASIA

The following is a summary of an article by R.I. Bigayev, P.A. Danilov and M.U. Umarov, "O Gagauzakh Sredney Azii", which appeared in IZVESTIYA AN/UZB.SSR, Seriya Obshchestvennykh Nauk, No.6, 1960. It is based on investigations which the authors have carried out among the Gagauz of the Aktyubinsk, South-Kazakhstan and Tashkent oblasts.

Origin

The Gagauz are a small Turkic national group speaking a Turkic dialect. They are concentrated mainly in southern Bulgaria, Adrianople and the Dobruja region, southern Moldavia, the Zaporozhe and Odessa oblasts and the Rostov oblast of the RSFSR.

The origin of the Gagauz and the relationship of their dialect to the other Turkic languages have not yet been finally clarified. The conversion of the Gagauz to Orthodox Christianity has singled them out from among the Turkic peoples and drew them towards the Bulgarians, among whom the majority of them live. The Gagauz have adopted many Bulgarian customs, feast days, songs, games etc. which has caused some ethnographers to conclude that they are Turkic-speaking Bulgarians. In fact the Gagauz language has preserved various characteristics of ancient Turkic and its Slavonic loan-words are of a later origin.

Although scholars do not agree from which Turkic group the Gagauz are descended, the majority of them supports the theory of their Turkic origin.

Settlement in Central Asia

There are small settlements of the Gagauz in the Aktyubinsk, Semipalatinsk, South-Kazakhstan, Frunze, Tashkent and Fergana oblasts. Their oldest settlements are in the Aktyubinsk oblast where the first immigrants from Bessarabia arrived in 1908-10. The immigration was caused by the shortage of land at home while large land allotments could be obtained in the waste lands of the then Aktyubinsk uyezd of the Turgay oblast.

The rigorous climate, however, made it impossible for them to cultivate their usual fruit crops, and so they concentrated on grain. In the first years their conditions were difficult for harvests failed and some families returned to their old home. The majority of the immigrants settled for good and under Kazakh influence engaged in sheep breeding as well as agriculture.

The abundant harvest of 1912 in the Turgay oblast caused a new wave of Gagauz immigration. Subsequently some of the people went south as far as Tashkent. They were impressed with the orchards and vineyards of the Tashkent oasis and, as it was possible to obtain land there, in 1925 part of the Aktyubinsk Gagauz moved to the Tashkent and Frunze oblasts and to South-Kazakhstan. They preserved their relations with Bessarabia and in the following years more Gagauz arrived from there.

The settlers called themselves Bulgarians (bulgar) and as such they appear in all official records. The young generation do not remember their Gagauz descent and regard themselves as Bulgarians although they do not know Bulgarian and speak Gagauz. The older people know Moldavian and sometimes use it among themselves.

Folklore

The Central Asian Gagauz have preserved many customs and usages of their Moldavian cousins. Their buildings, farming and wine-making methods, livestock and domestic equipment are basically the same as in Moldavia. In Central Asia they use the typical Gagauz method of branding domestic animals by cutting marks in their ears and these marks are still called by their ancient Turkic names.

Traditional Gagauz tales, songs, dances, folk music and musical instruments have been fully preserved by the Central Asian Gagauz. On social occasions they improvise songs and riddles. Tales and songs composed before the Revolution "tell a sorrowful story of their hard life, longing for their country and the ordeal through which the immigrants passed, while the contemporary ones are distinguished by themes of creative activity, inspired labour, courage and joy of life." (P.63) Particularly interesting are the songs about Gagauz immigration to Central Asia.

The language

The Central Asian Gagauz were deeply impressed when the authors of the article told them that in the Moldavian SSR Gagauz primary school pupils were taught in their native language and that arithmetic and

Gagauz language textbooks had been published. The authors also gave them some copies of a Gagauz newspaper, MOLDOVA SOCHIALISTE. The people, however, found difficulty in reading them since their speech somewhat differed from the literary language. There are indeed minor linguistic differences even between the various Gagauz villages in Central Asia.

The emancipation of women in Uzbekistan

Before the Revolution only 1.5 per cent of the female population of Uzbekistan was literate. Now there are 129 woman deputies in the Supreme Soviet of Uzbekistan, and in the local soviets of the 32,000 deputies more than half are women. PV. 16.5.61

Ashkhabad's busy old-age pensioners

A soviet of Communist old-age pensioners has recently been established at the Stalin raykom, Ashkhabad, and is doing very useful work. The members keep records of all pensioners, hold concerts and lectures, and arrange for the old and experienced to help organizations run by young people. TI. 2.5.61

KIRGIZ FOLKLORE IN THE 19TH AND EARLY 20TH CENTURIES

M.T. Aytbayev's article under the above title in IZVESTIYA AN/KIRG. SSR, Historical Series, Vol.I, No.1, Frunze, 1959, is noteworthy as the first piece of research devoted exclusively to the subject of traditional Kirgiz beliefs and practices relating to the universe, the weather and weights and measures. The author intends to deal with folk medicine and veterinary science in a later study. It should be noted that some of the traditional practices described in the present article are by no means confined to Kirgizia.

. . .

In the 19th and early 20th century the vast majority of the Kirgiz were nomads and so a large part of their folklore reflects the conditions of nomadic life. There were two sets of explanations of various natural phenomena: empirical and religious. The former were derived from ancient beliefs while the latter (Islamic) developed after the conquest of Kirgizia by the khans of Kokand (early 1830s) when they amalgamated with remnants of old animistic beliefs concerning the earth, stars, sun, water and animals.

The universe

Cosmogony is an ancient branch of Kirgiz folklore since the early nomads were guided on their roamings by the sun, moon and the stars.

The Kirgiz regarded the stars as mountains of precious stones so distant from the earth that they looked like tiny specks of light. According to another belief, each star corresponded to a man's soul and fell down when the man died. The stars influenced man's destiny. Only the larger ones had their proper names while the smaller did not.

If the Pleiades (Urkor) were visible on a clear winter night, they prognosticated very cold weather. Six stars of the Great Bear

(Zhetigen) represented riding horses of the Polar Star which held them on a lasso and the seventh star was a stake to which they were tethered. The Polar Star (Altyn kazyk - "gold stake", or Kut - "northern star") apparently owed its former name to the fact that it never changed its position while all the other stars were mobile.

The Libra (Ucharkar - "three wild goats") is the subject of the following legend: When a hunter was about to shoot one of three wild goats grazing among rocks, they fled to a higher rock. The man followed and the animals had nowhere to escape, whereupon they threw themselves over a precipice. Instead of killing themselves, however, they rose to the sky and there to this day they are being pursued by the huntsman. The six stars of the Libra represent the three goats, the man, his dog and horse.

Venus (Cholpom) is the subject of many legends and songs: the latter compare a girl's beauty to the beauty and brightness of that star.

Two hardly visible stars, Razhal and Kayyr, were very important since the esepchi (weather diviners) made use of them in their calculations of days and months. A legend says that originally they were the daughters of a prophet Nukha (Noah) and wished to marry the prophet Suleyman (biblical Solomon). On the banks of a river they saw a girl catching fish who also wanted to marry him and they beat her up. At this juncture Suleyman halted at the spot with his giants and fairies and while he was washing his hands, his magic ring dropped into the water and his superhuman powers vanished with it. The fishing girl found it and returned it to him, whereupon he married her while Nukha's daughters turned into stars. On the first day of the month these appear in the east, on the second in the north-east, on the fifth in the south, on the sixth in the north, on the seventh in the south-west, and so on. The Kirgiz believed that on those days one must not start a journey, particularly in the direction towards these stars for some misfortune was bound to happen. One should travel only with the stars behind or beside one.

In northern Kirgizia the Milky Way was called Kerben zhol ("caravan route") and in southern Kirgizia, Saparchynyn zholu ("traveller's route"). When setting out on a barymta (cattle raid), a long journey, or a pilgrimage to Mecca one had to make sure that the Milky Way was to the right or behind; if it was in front or to the left, the expedition would be unfortunate.

The moon was worshipped. When they saw the new moon, the Kirgiz bowed to it and in summer they picked grass from the spot from where they first saw it and burnt the grass in their homes. They believed

the moon was round and inhabited by the same sort of men as the earth. It was covered with eternal ice, smooth like a mirror, and that was why it shone. The moon helped to count months, find the right way and forecast the weather.

A falling star meant the death of the man to whose soul it corresponded. The multitude of the stars was due to the star Sumbul which every few years gave birth to one tiny star. The new-born star was visible to sheep alone and the sheep who had seen the birth of this star was sure to die for its heart burst. This was the reason for pestilence.

The position of the star Taraza is unknown but it is said to appear about 11 p.m. and vanishes at dawn. There are legends and songs about it.

All the stars are smaller than the moon on which they depend. The moon and the sun are regarded with great respect and the Kirgiz washed themselves before sunset in order to be clean to welcome it. Lunar and solar eclipses were caused by the death of kings, portended the coming of a war or some other general misfortune.

God has created the earth for the human race and other living creatures. It rests on the horns of a blue bull or on the back of a huge fish. When one of the bull's horns grows numb, he shifts the earth to the other, this being the reason for earthquakes. The earth is globe-shaped and it is the centre of the universe. It is surrounded with water and the sun and the moon revolve round it. Stones were originally living creatures turned into stone by God.

The weather and the seasons of the year

The sun and the moon enabled the Kirgiz to make weather forecasts. A pale blue rim round the sun in winter promised heavy snowfalls and in summer - light rain and a rainbow. Pale green circles round the moon in winter meant warm rains, quick growing grass and abundance of milk in summer.

If at the beginning of autumn it thundered or the clouds on the mountain tops were dark, a severe winter was certain, while white clouds forecast a moderate winter.

A red sunrise in summer promised a cloudy day or cold and windy in winter. If the horizon turned red for a while during a red sunset, the next day would be windy. At the time when the moon and the Pleiades were far from each other, the weather changed for the worse; if they

drew near to each other, good weather was sure, but if the process was delayed, a severe and snowy winter was expected.

In the Chon-Alay valley the arrival of cranes, gerfalcons and some other birds meant the beginning of autumn. Clouds on the peak of Mount Tarash in winter brought snow, cold or snowstorms in winter, or rain and wind in summer. The behaviour of insects was also important for weather forecasts. The same applied to plants, for example the bindweed. If its leaves consisted of four petals, grass would be good but grain crops would be disappointing; if the petals were less than four, the opposite would be true.

The behaviour of animals and birds was significant for the weather. If roe deer and wild goats (echki) descended early into the valleys, winter would come late; if the sparrow-hawk appeared too early, at the beginning of September, winter started early; masses of black flies in summer indicated a severe winter.

The esepchi

The esepchi forecast the weather and the coming of the seasons of the year. Since their forecasts were based on observation, they were often correct and the people depended on their advice. Each of them had his own method of making forecasts and they enjoyed celebrity even outside their own clans. In the Talass valley the esepchi put heaps of ashes on hillocks, mounds and other high places and the ashes drifting away enabled them to tell when and in what direction the wind was blowing. They remembered with great precision what weather had prevailed in any particular month of the past years and on the basis of observations and calculations they forecast the weather for the coming week or even month. If they expected a cold spell with heavy snows, the clan hastily moved to a place where less snow was expected. Such forecasts were amazingly correct.

The celebrated esepchi Aybash of the Ivanovka rayon of the old Frunze oblast, forecast the weather from the flight of gadflies and horseflies, cobwebs and precipitation. He did his calculations on the yurt stakes and remembered what the weather was like during all the months of the past years. According to him, if it was cold on 15 March, 15 September should be warm and vice versa. He believed that warm days alternated with cold ones, June corresponded to December, July to January and so on.

The animal cycle helps the esepchi to forecast the weather. Thus in 1957 the winter was mild in the Talass valley because it was a year of the dog; 1958 was a year of the boar and so the winter was severe.

Winters are moderate in the years of the tiger and hare and in the year of the fish summer must be rainy and winter snowy. In the year of the ram grass is good and not too much snow, while in the monkey's year summer is hot and there is little snow in winter.

A legend says that Omar, Khan of Kokand, wished to see if the Kirgiz could make correct forecasts and kept two esepchis at his court for a year. They made not a single mistake; once they told the Khan that during the following week the Suksur bird would appear on the Kara-Su river (Osh oblast) and at the moment of its arrival there the rain would stop. There would be a pearl in its crop which gave it strength to fly. The Khan sent hunters to the river and the esepchis were proved correct. Various stories are told about these native weather experts.

Rainfall

There were different kinds of rain. Ak zhaan (light rain - "white rain") was most frequent in summer, lasted one day or more and was beneficial for the fields. Kara zhaan (heavy - "black rain") was often harmful to the crops and caused floods. "Blind" rain fell when part of the sky was clear and was followed by a rainbow.

Clouds were more "noble" than fog. It was sometimes believed that clouds were formed from human breath and fog from steam rising from the soil. Fog was of two sorts: one crept along the mountain sides and the other hung over fields, mountains, woods and lakes and when it rose higher, it turned into rain since it had drunk water from rivers, lakes and marshes.

Clouds had magic powers. A woman who obtained a piece of cloud became unusually beautiful, but it was extremely difficult to do so. Hunters were sometimes successful if they stole up towards sleeping clouds and shot them from mountain tops. This made the clouds rise while the shot one stayed on the ground.

Thunder and lightning were caused by angels who, in order to cause rain at some place, drove the clouds together and beat with their maces those which were lagging behind. Thunder was the sound of the blow and lightning - sparks caused by it.

Man

Man's behaviour is dictated by the element prevailing in his body. An active man is full of fire; one who talks much and does little is

full of air; if he is quiet clay prevails in him and if water - he is sincere and gay.

The human soul is immortal and goes to heaven after death. It protects its kinsfolk who are still alive.

Those with hypnotic powers were regarded as unusual and it was believed that they were helped by God or the devil.

Animals

Animals were often regarded as human beings in animal shape. Like man, after death they continued their life in the other world. Both men and beasts often had guardian spirits on whom their fate on earth depended.

There were various legends about animals. The marmot, for example, originally was a son of Suur who quarrelled with Baba Dyykan (patron saint of agriculture) about a plot of fertile land. Finally they decided to ask the land which of them it regarded as its master. Suur dug a pit in which he put his son with suitable instructions so that when Baba Dyykan asked the land who its master was, the son said it was Suur's. But Baba Dyykan guessed the intrigue, cursed him and turned him into a marmot.

The magpie was once a beautiful woman with a sharp tongue which harassed her neighbours. She was turned into a magpie as a punishment. Legends of this type were "invented by the heads of patriarchal families in order to maintain their daughters-in-law in perpetual fear and obedience lest they should be cursed and turned into an animal or bird". (P.73)

The cuckoo, hoopoe, lark, swallow, and owl were regarded as holy owing to the following legend: the prophet Solomon's favourite wife wanted to have a house built entirely of birds' wings. The prophet summoned all the birds and the hoopoe was late. It explained that it was delayed because it wanted to count how many men and women there were in the world; there were more women than men for those men who took seriously their wives' whims were in fact women themselves. Solomon understood the sense of this and let the birds go.

The cuckoo is the favourite bird of the Kirgiz who regard it as a herald of good things. When it appears spring comes and people become cheerful. With the coming of the cold season the cuckoo's tongue freezes and it becomes silent.

The Kirgiz system of chronology was based on a twelve-year animal cycle. Each cycle of twelve years was called mucho and a man's age was counted according to these cycles, while his year of birth indicated his character and fortune.

Measurements - weights - chronology

Kirgiz long measures are of ancient origin. They are similar and often identical with those used by the neighbouring peoples. Their names are often derived from those of various parts of the human body and movements of the hands. The smallest linear unit was the kypynday corresponding to a speck of dust. Some objects were compared with grains of millet, beads, finger-nails and other small things. Eli - the width of a finger - was roughly equivalent to one centimetre and used to express the layer of fat on a slaughtered animal, cream on top of milk etc. The chypalaktay - the little finger - was a measure of length; the barmaktay - thumb - expressed how thick various objects were. The mushtum corresponded to the human fist and the taman to a footstep; the latter was used to measure the thickness of fat on a horse specially fed for slaughter.

The karysh - span - can be "small" (11-13 centimetres) or "big" - (22-23 centimetres). It is the distance between the thumb and the middle finger when they are spread. It was used usually to measure poles and wooden parts of the yurt as well as materials and even cauldrons. The biggest cauldrons were 12 karysh high - MANAS, KURMANBEK and other epics mention them.

The chykanak - "elbow", ell - was the distance between the elbow and finger tips, 40-45 centimetres. The tosh zhary was the length of a stretched arm with the adjoining part of breast. The width of materials was measured with it. The distance between two places was expressed by the arysh (pace - 50-70 centimetres) and it was widely used in agriculture. The kulach corresponded to the length of human arms outstretched sideways and it was employed to measure the height of strongholds, depth of dungeons and length of lassos. The lasso itself was a measurement unit of 6, 8 or 12 kulach.

Various units were used to measure fields, meadows and pasture land. The smallest of them was the chonok - about a half of one-hundredth of a hectare - the tanap was about one-sixth of a hectare and the teshe corresponded to the Russian desyatin.

The chakyrym was one of the more common units - the distance in which a man shouting could be heard; it was roughly equivalent to the Russian verst.

Dry substances were not weighed. Grain was measured by containers called kap whose capacity varied between 12–13 puds. Other units used were the kurzhun (saddle bag), bashtyk (a small sack) and tulup (a bag made of the skin of a calf, lamb or some other animal, which has been removed without cutting). Dry goods were also measured by the handful while farmers sometimes used pits in which grain was stored as units of measurements.

Liquid substances were measured by household dishes. A variety of leather and wooden containers was used to measure milk and milk products.

Time was computed according to the movements of the sun. In summer the period just after sunrise (5 a.m.) was called nayza boyu, i.e. the sun being a lance high above the horizon. Arkan boyu followed about 7 a.m., i.e. the sun being a lasso high above the horizon. Then there were kichi shashke (about half past eight), chon shashke (half past ten), chaktush (midday), chon beshim (between 3–4 p.m.), kichi beshim (about 6–7 p.m.), namazdiger (8 p.m. and sunset), küügum kirdi (nightfall in summer – 9 p.m.), el orunga oturdu ("the time when everybody is at home" – about 10 p.m.), zhyldyz toldu (11 p.m.), tun ortosu (midnight), zoor (about 3 a.m.) and finally tan (dawn).

Distance was sometimes measured by the time necessary to cover it on horseback. A short distance was one which could be covered in not more than half a day and the shortest – 8–10 minutes ride was called a "wink" – one gets there before one can wink. Thirty to forty minutes was the time needed to make the Kirgiz cast iron kettle – kumgan – to boil, 15–20 minutes was the time needed to drink tea, while the meat of various animals required between one and a half to three and a half hours to cook. These figures were used to express distance. Long distances were measured by the number of days needed to travel them on a good horse making 12–15 kilometres per hour.

All these Kirgiz measures were far from exact and they were gradually replaced by the Russian introduced by Russian settlers. Distance came to be expressed in versts and small Russian linear units of measurement – the vershok, arshin and sazhen' came to be widely used by the native population.

FINE AND APPLIED ARTS IN CENTRAL ASIA

I. The Development of Visual Arts - II. Folk Art - III. Art in Everyday Life.

I. The Development of Visual Arts

Visual arts of the western type did not exist in Central Asia before the Soviet period. Only after the Revolution were they brought into existence, largely it seems owing to the great propaganda value of painting, the graphic arts and sculpture. Their origin in Central Asia is ascribed to a major landmark in the history of socialist realism: the decree of the Soviet of People's Commissars "Concerning the removal of monuments erected in honour of the Tsars and their servants, and projects for monuments of the Russian Socialist Revolution". This decree, signed by Lenin on 12 April 1918, expounded the "basic principles of Marxist-Leninist aesthetics" and had for its main idea "propaganda by means of art of the great ideals of Communism and immortalization of the memory of those who devoted their lives to the struggle for the people's happiness". (PV. 12.4.59) The earliest Central Asian artists to conform to this view of aesthetics were recruited from among the local Russians and in the 1930s native painters and sculptors began to appear.

The undoubted significance of this rather artificially created art was due to the fact that it did away with the Islamic proscription of the representation of animals or plant life and thus greatly extended the range of subjects to be dealt with by native artists.

Training and organization of the artist

The training of artists in Central Asia does not seem to be highly developed. The only higher art school is the Ostrovskiy Institute in Tashkent which in 1960 granted its first diplomas to young painters. (PV. 28.10.60) There are also art colleges in the republics. Of these, Kirgizia has only one, in Frunze. It is housed in a most unsuitable

building so that it cannot work properly and it produces only 15 school-teachers per year. At the beginning of 1961, 18 people from the republic were studying at the art VUZ of Tashkent, Moscow and Leningrad; of these 12 were Kirgiz. (SK. 8.1.61)

Each republic has its artists' union (soyuz khudozhnikov) to which belong painters, sculptors, masters of the applied arts, theatre decor designers, art critics and historians, and professors and lecturers in art. The Artists' Union of Kirgizia has 43 members who in 1958-9 produced over 60 narrative (tematicheskiy) paintings and sculptures. (Ibid.) The Uzbek Artists' Union in 1959 had 188 members; during the preceding three years the membership of its folk art section increased particularly rapidly. (PV. 18.9.59)

Members of the unions are divided into three categories: ordinary, "people's artists" and "distinguished exponents of the arts" of a given republic.

The unions control most artistic activities within their republics though they seem to neglect folk art. They organize art exhibitions, annual celebrations of the "painters' day" during which public talks on art are given and the public are admitted to the studios; their most recent function is to provide kolkhoz museums with works of art, apparently gratuitously. Such museums are just beginning to appear in kolkhozes.

Painting

"Among the main tasks facing the painters of Uzbekistan is, according to the resolutions of the XXIst Party Congress, a struggle for purposefulness of art [i.e. "functionalism" - Ed.] and for its Party and national spirit (partiynost' i narodnost') as well as for modernity . . ." (PV. 12.4.59) These aims are expressed in "narrative paintings", both historical (mainly on revolutionary subjects) and contemporary, in portraits and even landscapes and still-life paintings, so that painting is a form of visual propaganda urging the fulfilment of production quotas.

Paintings illustrative of social realism still leave much to be desired. Thus Kunayev, the First Secretary of the Kazakh Central Committee, declares that "the writers and artists of Kazakhstan. . . have not yet created a single work of high artistic merit on the great development of agriculture caused by the reclamation of 23 million hectares of virgin and fallow lands. Nor have those great changes in the life of the Kazakh people, which have taken place under the Soviet Government in the economic and intellectual fields, yet found proper

artistic expression." (KP. 11.3.60) Historical paintings are not good either: many young painters, instead of seeking inspiration in "Soviet reality", often express the national character of their works by producing pictures of pre-revolutionary life. They paint numerous pictures of the "At the Pasture" and "Morning at the Pasture" type and, instead of showing the life of a kolkhoz aul, they represent the pre-1917 shepherd wearing national dress and invariably standing by a yurt. Even modern kolkhozniks, according to these artists, wear only national costume, and pictures of kolkhoz life are "imbued with the spirit of the past". (KP. 18.4.59) In Uzbek painting, industrial themes and the working class of the republic are still ignored. (PV. 12.4.59)

The portrait is another important medium of propaganda. Painters seek their subjects in kolkhozes, factories and among Soviet intelligentsia. In these works "the artist portrays the sitter's character by depicting his attitude to work. Thus agricultural machinery drivers are painted against a background which emphasizes the character of their profession. Such portraits, if they give a profound picture of human character, have ample right to exist." (PV. 29.11.60)

Similarly, if a landscape is to have the same status, it must glorify the work. "Landscape painters consider it their main purpose to give a picture of the nature which represents their native land as it is transformed by the creative activity of man. But derricks and coal-mines as such do not attract painters who strive to show the new, contemporary beauty which those manifestations of human activity give to the Uzbek landscape." (PV. 29.11.60) This seems to mean that the limitations of industrial landscape painting, confined as they are within a narrow field which must not "violate the Party spirit of art", attracts few Uzbek painters. "The attitude of the citizen-painter to life" is supposed to find artistic expression in demonstrating the transformation of banal scenic and accidental atmospheric effects by the beauty and power of man's purposeful, productive activities. For example, a painting by Volynskiy representing a large hydroelectric power-station somewhere in Tadzhikistan, makes it obvious that the artist's main interest is not to "sublimate the grandiosity and might of this structure" but "to show the commonplace play of evening light" which transforms this "great and significant subject" into a "sugary daub". The same admiration of nature disqualified also I. Abdurakhmanov's painting "The Building of Communism". It represents high-voltage masts and a highroad with lorries carrying machinery. In this case it is the artist's admiration of the colour which mountains assume with the coming of night that destroys the ideological value of his work, for "the great principle of Party spirit completely excludes passive naturalistic objectivism and demands from the painter clarity and precision of his ideological conceptions." All these are embodied, apparently, in Khanin's and Khabibullayev's picture "The Way to Town".

There they "with great love and passion fill the space which bulldozers, excavators, cranes and masts" by means of which they "convey with spirit the speed and rhythm of our time". (KT. 18.11.59) Thus, in spite of an obvious similarity between the two pictures, the former is condemned and the latter approved for, unlike the former, it shows no disinterested admiration of the beauty of nature. This distinction helps one to understand why some Kirgiz painters are criticized for "manifestations of individualism" [sic] in their work. (SK. 8.1.61)

Still-life painting must also be full of Party spirit, which in this case manifests itself in an "effort to express the temper of our time and man's relation to it". (PV. 29.11.60)

The graphic arts

In the graphic arts publicity design plays a great part in propaganda, more particularly the poster and book illustration. Both do active publicity for the Seven-Year Plan and its concrete achievements. (PV. 17.4.60) But Uzbek artists concern themselves mainly with book illustration and neglect 'genre' subjects in narrative easel-paintings, which are expected to depict "the present-day life and work of Soviet man, the hero of Communist labour". The political poster is also neglected in Uzbekistan (PV. 18.9.59), as well as in most other republics. BAKINSKIY RABOCHIY complains of the "sad fact that the number of artists working on political posters has not increased for many years, while the quality of posters published by the Azerneshprom is very poor, the majority being grey and featureless." (4.11.60) The same is true of Kazakhstan (KP. 17.4.59) and Turkmenistan. In the latter all aspects of graphic propaganda are of low quality; posters, book and magazine illustration are weak as a result of the shortage of specialists in this field. (TI. 12.4.60) Kirgizia alone seems satisfied that she is achieving higher standards in these arts than the neighbouring republics; book illustration and easel-painting are notably more accomplished. (SK. 26.6.60)

Sculpture

Information about sculpture is scarce. Its chief concern seems to be to provide monuments of great men for public places and busts of "Soviet man" (counterparts of the painted portrait) for the museums. Twenty years ago sculpture was poorly developed in Azerbaydzhan and there were very few sculptors. Now they are not only numerous but "creative", with Lenin as their chief subject: "the sculptors' attention is centred upon creating an image of V.I. Lenin", though statues of other people have also been made to embellish various towns. (BR.

19.5.59) Complaints are made in various republics that sculpture does not yet cooperate closely enough with architecture.

Art can sometimes help institutions whose function is anything but artistic to carry out their production quotas. In 1959 the Kirgiz State Artificial Insemination Station for Alatau Cattle at Novo-Pokrovka failed to carry out the plan and its coffers were empty. The director, with the approval of the Ministry of Agriculture, established a painters' collective at the Station and the bulls had to be crowded together to provide room for a studio. There were eight painters accepting commissions and the scheme worked so well that in a few months' time they earned 93,300 rubles, 40 per cent of which were handed over to the director. Now he could afford to raise the salaries of his cattle-breeding staff. The arrangement was mocked at by SOVETSKAYA KIRGIZIA of 26.6.60.

II. Folk Art

The Central Asians continue their folk art traditions individually and in State organized enterprises. The extent of the former is borne out by the fact that in the space of one and a half months the people of Sverdlov sovkhoz in the Kungrad rayon of Kara-Kalpakia, provided enough material for an exhibition - over 700 items altogether. There were various items of women's costume decorated with very fine embroidery executed before the craftswoman's marriage - according to an existing custom, a girl must prove to her betrothed that she is a skilled needlewoman. Other specimens included carpet strips, such as were used to decorate yurts, embossed silver jewellery and other objects, decorated chests and little tables. (PV. 20.3.60)

A number of old crafts, however, seems to be dying out. In the past Azerbaydzhan was famous for its enamelled jewellery, woodcarving, carving in stone, embossed silver and copper, carpets and embroidery; but now many methods of producing them have been lost. (BR. 31.1.61) In Kirgizia there are few surviving silversmiths and those who still exercise this art work in such bad conditions that they are abandoning it. Also the folkcrafts of leather work and weaving are in decline and nothing is being done to revive them. The old craftsmen are gradually dying out and they have hardly any successors among the younger generation. (SK. 9.4.59, 21.7.59) Often they cannot obtain the necessary materials and their arts are declining so fast that in Kazakhstan young people are often ignorant of their traditional crafts. (KP. 3.9.60)

It is a responsibility of the State to save folk art from extinction, but it discharges this obligation with a varying degree of

efficiency. While in some republics there are artels manufacturing various objects of folk art, in Kazakhstan there seem to be very few such establishments. The situation seems to be the best in Uzbekistan, though even there it is said that the importance of folk art is limited to the museums and that it should ally with industry to produce things available to ordinary people. (PV. 17.9.59) The same is true of Tadzhikistan which has various folk artels. (KT. 13.5.59) In Kazakhstan the situation is much worse. When in 1959 its Artists' Union was invited to participate in the all-Union exhibition of the applied and decorative arts, it had no specimens to offer. "While Kazakhstan has achieved unheard-of success in the development of national economy, education and culture, it is considerably lagging behind the brethren republics so far as the applied and decorative arts are concerned." In the past it produced fine embroidered felt rugs, carved chests, embossed jewellery etc. and now its shops are packed exclusively with objects produced in Moscow, Leningrad, China and elsewhere. (KP. 7.8.59) The work of institutions concerned with art is not coordinated and research into folk art is neglected. A work on Kazakh art, prepared by the republican Academy of Sciences, has been long awaiting publication while the Kovrovshchitsa carpet factory has to do special research to obtain folk designs. (KP. 3.9.60) In the last 22 years not a single carpet fit to represent Kazakhstan at a world exhibition has been produced. There are no qualified carpet designers and the Artists' Union limits its help to designing tapestries "not because they like it and wish to promote folk art. No, they simply find it easier. A design is composed with indifference; it displays at least 10 figures (for their number is important when it comes to paying for the design), its size being at least 24 square metres - the largest possible so far. At the same time the Artists' Union does nothing to prepare fine designs for small objects of everyday use." (KP. 7.8.59)

In Azerbaydzhan factories manufacturing decorative and utilitarian objects produce rubbish - ugly rugs with landscapes on them, gilt picture frames etc. There are a number of specialized china workers, potters, metal workers, carpet weavers and others, but the majority of them have no opportunity to use their skill in industry. The result is that the republic has to import all sorts of decorative objects - even ugly portraits of its great men framed in bad taste. (BR. 31.1.61)

In Kirgizia nowadays many people have no idea of the Kirgiz pile carpets which until the end of the last century were famous in international markets. Now Kirgiz carpet weaving is in decline and though a carpet factory was opened in Frunze some years ago, it has no specialists in carpet making and its employees have never seen a genuine large size Kirgiz carpet. Their products are tasteless and vulgar and do not find buyers. (SK. 9.4.59)

In Uzbekistan folk arts are encouraged by the authorities organizing special artels. An important centre of this industry is at Chust in the Fergana Valley. It is famous for its tyubeteykas (skull-caps) manufactured by two artels. There are hundreds of women making these caps of dark cloth with white silk embroidery; it takes 5-6 days to embroider one cap. In some families this craft is hereditary among women, as metal-work is hereditary among men. Other native goods produced in the town include striped beksab cloth for native coats and satin for women's dresses. (PV. 29.4.60)

The manufacture of carpets is concentrated at Khiva, Shakhrisyabz, Samarkand and Andizhan, metal-work at Khiva, Kokand and Bukhara, and gold embroidery at Bukhara. Other folk arts are promoted by individual craftsmen who also train young people. Among the best known ones are Dzhurakulov, "people's artist" and master-potter of Samarkand who has inherited his art from his ancestors, and the Salyamovs of Bukhara who have been carving in ganch (sort of alabaster) for generations. (PV. 3.1.61, 9.2.61)

Baratbekov, a distinguished Tadzhik wood-carver, exhibited his work at an applied arts exhibition in Paris and picture-frames made by him decorate the Kremlin walls. In spite of Islamic prohibition from representing living forms, his ornament includes the cotton plant, the vine and other foliage. At his inspiration the Krasnyy Trud Artel organized a school of artistic wood-carving and his son was the first to complete his training there. His talent surpasses even that of his father for he has carved a portrait of Lenin, while the father puts finished portraits into his frames. (KT. 18.3.60) Another well-known Tadzhik wood-carver is an ex-teacher Nuritdinov who specializes in portraiture. (KT. 7.3.59)

The ancient art of interior decoration (combination of painting, and wood and ganch carving) is still practised by ordinary Tadzhiks. The Moskva kolkhoz near Leninabad has built a palace of culture whose interior has been very finely decorated by the kolkhozniks themselves. In every room the ornamentation (a combination of geometrical and plant forms) on the walls and ceilings is different and the harmony of colour is said to be unrivalled. (KT. 19.4.60)

"National in form, socialist in content"

The portrait of Lenin seems to be the main single motif added to the range of folk ornament. His likeness is carved, embroidered, woven into carpets and painted on pottery. The only other human portrait once rivalling successfully its omnipresence was that of Stalin in the "personality cult" period.

In Turkmenistan carpets with Lenin have a long tradition behind them. In 1925 one Sharapova made such a carpet, inscribed "Lenin is dead but his work lives". It was hailed as a "remarkable creation of Turkmen carpet weavers". It is said that it "expresses the thoughts and feelings of the people" and "conveys a profound message". In 1927 the same woman made a carpet portraying Lenin on a platform, while some other women made one called "Down with the bride price", which also bore his likeness. Many similar carpets followed. Among the best was one called "Friendship of the peoples" made in 1955. The 90th anniversary of Lenin's birth was commemorated by a carpet "Leninism triumphant" which "can justly be regarded as a new step in the development of Turkmen carpet weaving". "Such remarkable works of our skilled Turkmen carpet weaving women, who by means of their art have created an image of V.I. Lenin exhibited in the main museums of the country and brethren republics and at international exhibitions, never fail to evoke admiration on the part of the viewers. They are impressed with the amazing skill of our carpet women." (TI. 13.4.60)

Azerbaydzhan commemorated the 40th anniversary of the Revolution by making a special large carpet (7.4 x 10.2 metres). It was regarded as important enough to justify a long article in IZVESTIYA AN/AZ. SSR (Seriya Obshchestvennykh Nauk, No.2, 1960). It represents Lenin in a theatrical pose on a platform against the background of "working masses", at Kazan' University and receiving representatives of Azerbaydzhani workers. Smaller pictures along the border symbolize the expansion and prosperity of Soviet Azerbaydzhan. They are all surrounded with very fine traditional ornament of fantastic plants.

In 1960 Turkmenistan honoured the 225th anniversary of the birth of the poet Makhtumkuli with portrait carpets made by the Ashkhabad carpet factory. (TI. 11.10.60)* These portraits have a wider significance as a declaration of apostasy on the part of their Muslim creators.

The 40th anniversary of Soviet Kazakhstan was celebrated with an exhibition of amateur fine art. One Karimbayeva of Alma-Ata supplied it with an embroidered green velvet panel entitled "Kazakhstan during the Seven-Year Plan", and two Akmolinsk women embroidered "The Seven-Year Plan in practice". (KP. 14.9.60) Dzhurakulov of Samarkand, mentioned above, is working with his pupils on new pottery decoration which will express the "joyful toil, kolkhoz prosperity and socialist life in the Uzbek kishlak". (PV. 9.2.61)

---

* See also "Socialist Realism comes to the Carpet Industry" in CENTRAL ASIAN REVIEW, 1955, No.3.

The Central Asians, however, are not insensitive to the ugliness of this folk-art-turned-propagandist. Three Tadzhik artists (one of these probably Russian) published a long article in KT. 13.5.60 on folk art which is unique of its kind. It states boldly that, though there are distinguished folk artists in the country, the Artists' Union has "turned their work in a false direction" for no panels (panno) in the Museum of Fine Arts can be used in everyday life. Decorative panels celebrating the XXIst Party Congress, Chinese-Tadzhik friendship etc. serve propaganda, but in fact they are inartistic. "Because of their eclecticism - and thus of their lack of art - they cannot fulfil the lofty mission [of propaganda]. Thus in the decorative panel on the XXIst Party Congress (carved by S. Nuritdinov and designed by M. Khoshmukhamedov) the authors crudely include features of our present life: constructions and factories with chimneys and cranes and kolkhoz fields executed with a bulky naturalism and diffuseness. These they put amidst flat ornamental background, thus uniting arbitrarily two totally incompatible means of representation. . . Many other panels show the same crudely eclectic approach since their ornament is interrupted by insets and vignettes with three dimensional portraits and inscriptions. [It seems that "eclecticism" is used here as a euphemism for the slavish following of stereotyped propaganda themes. - Ed.]

"The same happens in the field of so-called decorative portrait. In the ornamental painted panel with K.Ye. Voroshilov's portrait (by M. Alimov), the embroidered hanging "Lenin's plan of electrifying the RSFSR", Lenin's portrait (by Z. Bakhretdinov), and embroidered portrait of Stalin (by B. Nuritdinova), the illusory photographic execution of the portraits is opposed to the traditional folk ornament surrounding them and it resembles the bourgeois-style photograph frames which one can still find in the shops.

"An attempt to represent the perspective, form and shading of the model, which in fact cannot be rendered in embroidery because of the technical limitations of natural representation in this branch of art, results in considerable distortion. . . The fact is that their [artists'] work is concerned with making objects of no practical use and little artistic merit."

III. Art in Everyday Life

As the people cannot obtain fine specimens of their native art to decorate their homes, many of them have to fall back on objects supplied by the shops or succumb to "europeanization" in the worst possible taste. In 1960 a museum at Termez arranged an exhibition of amateur art. It was full of objects "embroidered in cross-stitch and showing monstrous

cats of various colours, misshapen 'Psyches' and 'Cupids', dreaming 'Marys' and 'Dianas', maimed faces of the poets we hold dear, coarse crimson roses, garlands of forget-me-nots, little wreaths and sugary cherubs minus wings." The guide explained approvingly, "Look, native women embroider in the Russian way". This is so because such ugly designs are supplied by the shops and good folk embroidery designs cannot be obtained. (PV. 28.7.60)

The souvenir trade does what it can to propagate bad taste. For the 225th anniversary of Makhtumkuli's birth the Turkmens were offered a choice of women's handbags of carpet material, topical cushions, miniature carpets to be put under wireless sets and leather brief-cases with the poet's likeness on them. (TI. 4.11.60)

Azerbaydzhan is flooded with plaster elephants. In 1959 the Azerkul'ttorg (Amenity Goods Trade Organization) alone received 6,231 sets of them. These elephants are omnipresent and provide gifts for various family celebrations. As the shops supply at the same time "plush dogs in doubtful colours, plaster rams, little fishes" etc., many homes have been converted into plaster zoos. "Three 13-ruble plaster Graces without grace, Seven Beauties with their china impersonality, much gilding on their clothes and tasteless decoration . . . little statues of writers and poets as well as some near-naked dancing girls - this is about all the shops offer to their customers." Moreover, one cannot find reproductions of good pictures: "almost everywhere you encounter more or less the same landscapes - mountains rendered in a dirty brown paint surround a lake with incredibly green water. It seems that even frogs who delight in mud and stagnation would refuse to live in those dead lakes sprawling over the clubs, canteens and restaurants of Baku and Sumgait, Primorsk and Agdam, Lok-Batan and Kusary". (BR. 29.6.60)

Photography is equally vulgar and tasteless. One photographer operating in one of Termez' squares complains that his clientele has become exacting. They pose for photographs against a curtain representing a "castle, a rippling lake and fairies committing suicide". Specimens of his work are displayed for the benefit of his clients; they include a photograph of a girl against a heart with a doggerel verse declaring, "It is easy to fall in love and to love is not difficult, but it is hard to part and forget love." Another picture shows a boy in a sailor-suit, also against a heart and with an outsize key and an inscription "Your silence frightens me". Yet another is decorated with a dove and a caption "Letter to a friend". This same photographer is denounced as "an arch-priest of hack-work and banality". (PV. 15.11.60), though in fact his products reflect the prevailing aesthetic standards in State shops.

. . .

It should perhaps be observed that the standard of taste described in this article is not much, if at all, lower than that found in many adjoining non-Soviet Muslim countries, where traditional styles and techniques have been largely abandoned in favour of what are thought to be western models. Traditional arts and crafts are probably disappearing more quickly in Soviet Asia than elsewhere, but the main difference lies in the fact that in Soviet Asia bad taste is State controlled, and often results from the confusion of art with propaganda. - Ed.

Somali Prime Minister visits Tashkent

The Prime Minister of the Somali Republic, Abdirashid [Abdurrashid] Ali Shermark, visited Tashkent on 28 May during his official visit to the Soviet Union. He and the members of his party were received by A.A. Alimov, Chairman of the Council of Ministers of the Uzbek SSR. After a sightseeing tour of the city a state banquet was given in their honour. PV. 30.5.61

New boarding school for Fergana children

Members of the Fergana kolkhoz, Akhunbabayev rayon, Fergana oblast, have had a boarding school built for their children. The school consists of five buildings, there are over 400 pupils and 32 teachers. The children are weekly boarders and return home at weekends, but their parents may visit them at school at any time.
PV. 13.5.61

Turkmen workers complain at lack of baths

Workers of the Karakum canal sovkhoz have complained in a letter to TURKMENSKAYA ISKRA that they have no baths at the sovkhoz. They have to go many miles to Mary or Bayram-Ali for a bath, and that is not always possible since there is no regular bus service between the sovkhoz and either place. TI. 27.4.61

THE PEOPLE MAINTAIN PUBLIC ORDER

Introduction - The Wardens (druzhinniks) - Scope of the wardens' work - Comrades' Courts - Other extrajudicial methods.

Introduction

At the XXIst Soviet Party Congress (27 January - 5 February 1959) special attention was paid to the questions of the control of public behaviour and the safeguarding of public morals. Steps were taken to increase public responsibility for these matters by the creation of a new body of voluntary guardians of public order and morals to be known as the druzhinniks, and by extending the competence of the already existing "Comrades' Courts" (Tovarishcheskiye Sudy). It seems that in the period of transition from Socialism to Communism, "when the task of bringing up the new man has been brought to the fore", the people are to be trusted less than ever to behave themselves, since public organizations are exhorted to "exert more and more control over the actions of the Soviet people, must watch their conduct, inculcate Communist traits in them, keep them from bad influences and prevent them from wrong and sometimes criminal acts." (KT. 27.11.60)

Although the main emphasis in press reports of the activities of the druzhinniks and the Comrades' Courts is on their role in suppressing hooliganism, drunkenness and absenteeism, it seems probable that the real object of their creation lies much deeper. The increase in hooliganism and drunkenness is a symptom rather than the cause of an unsatisfactory state of Soviet society which is alarming the authorities. There is extreme official concern over the fact that more and more modern school-leavers with some educational qualifications do not want manual work - they want white-collar jobs. Hence the considerable "voluntary unemployment" which leads to hooliganism. Extension of the competence of the Comrades' Courts most likely arises out of the new criminal code which requires evidence before conviction and a more normal court procedure. The authorities are thus apt to be hampered by points of legality and feel the need of less formal and more easily manipulated legal instruments.

An example of the effectiveness of these extrajudicial methods can be found in the description at the end of the article of the

sentences meted out for idleness and "refusal to live and work according to Soviet laws". It might well be difficult even to secure a conviction for such offences under the new criminal code.

The wardens (druzhinniks)

The word druzhinnik is derived from druzhina, a term dating from the 10th century when it signified a kind of militia, later to become a military aristocracy, which included among other duties the maintenance of public order and morality. The sense can best be conveyed in modern English parlance by the word "warden". To quote from PRAVDA VOSTOKA of 4.3.60, "These wardens are a natural result of the tremendous work done by the Communist Party in bringing up our people in the spirit of intolerance towards violators of public order, and they are a clear manifestation of the high moral and political standards of the Soviet man."

The wardens have been set up in factories, kolkhozes, offices, educational establishments, including the Academies of Sciences, and at a host of other institutions. Their guiding principle is "let the earth burn under the feet of hooligans". (TI. 7.9.60) In Kirgizia in September 1960 there were 1,100 warden units with a total of some 19,000 members. (SK. 13.9.60) In June of that year Frunze alone had 89 units with a strength of 3,000, though there were still various establishments which had none or very small and passive units. (SK. 9.6.60) Azerbaydzhan has over 2,300 units with 38,100 people, 11,245 of whom are Party members and 16,635 komsomols.(BR. 11.10.60) In the early part of 1960 public order in Tashkent was guarded by 380 units with 12,000 members though there were many establishments without them; for instance, only 78 out of the 222 establishments of the Lenin district had them and 56 out of the 224 in the Frunze district. (PV. 4.3.60) In the villages of Turkmenistan there were over 480 units with 8,000 members in May 1960. (TI. 29.5.60) There are 113 with a total strength of 3,619 in Ashkhabad; among the best of these are the Academy of Sciences wardens, composed of 200 scholars. (TI. 7.9.60) The republican total is 900 units with 25,000 members. (TI. 26.10.60) In March 1960 it was stated in Kazakhstan that "lately" 4,000 units have been set up, with a total strength of 132,000. (KP. 11.3.60) Three months later the East-Kazakhstan oblast had 200 with 25,000 members. (KP. 17.6.60)

Each unit has a commander, often the head of the enterprise employing the wardens concerned, or the secretary of the local or enterprise Party cell. In bigger establishments such as factories, each department has a unit of its own with one supreme commander to whom the individual commanders are subject, and with central headquarters.

Thus the wardens of the Uzbekkhimmash (chemical machinery factory) at Chirchik were first organized in April 1959, with only 120 members, but by October 1960 each workshop had a separate unit, 13 in all. (PV. 8.10.60) Some large units have special groups concerned specifically with driving offences, controlling shops and canteens to see that customers are not cheated, enforcing cleanliness and hygiene in the districts under their supervision, hunting down "speculators" at the markets and redeeming neglected children from the influence of the streets.

The wardens cooperate closely with the police and regularly patrol the mikrorayon or sub-region allotted to them, for example, the streets adjoining their factory, where they enforce order and deal with offenders. The units of each town or rayon have central headquarters from which their work is supervised and directed. They hand over arrested offenders to the police or bring them to their headquarters, as the case may require.

Old age pensioners also participate in the warden movement. One such unit in Baku is described as very good: "They take notice of everything. Every breach of public hygiene, traffic, and trading rules make them intervene immediately. They approach the managements of enterprises and organizations and talk with people. At their request people not doing socially useful work have been given jobs. What is more, they watch these men until they are satisfied that they have become real members of collectives and will never return to their former idle life."

Even children are not excused from self-policing. Thus in Baku pupils of various schools have formed a "unit of the brave" whose main concern is to enforce public hygiene. "In a mannerly and polite though firm way they introduce order in public gardens and intervene with those who do not remember that [the streets] must be kept tidy." (BR. 25.8.60)

The East-Kazakhstan oblast may be taken as a model of well-organized work. The first wardens appeared there in the early summer of 1959 and a year later there were 200 units. The oblast Party committee closely watches their work and discusses it at its plenums. At the Ust'-Kamenogorsk lead and zinc plant the wardens of one of the workshops are attached to the local police and work with them. The same has been done in Leninogorsk with the Skipovaya mine wardens; every day five of them visit the shops with policemen to see that no cheating is going on; 27 shops out of the 86 visited were found guilty. (KP. 17.6.60)

Scope of the wardens' work

The original task of the wardens was to patrol the streets and deal with offenders. The superphosphate factory settlement in Chardzhou used to have an evil reputation, and its streets were a haunt of drunkards and hooligans. Then warden units appeared at the factory and proceeded to clear the streets. Besides the routine work of disciplining hooligans, they performed some spectacular feats: one warden helped the police to capture a murderer and another wrenched an axe from a drunk about to attack people with it. By October 1960 the results of the wardens' efforts were obvious: hooligans were so quiet that it was difficult to recognize the area. (TI. 14.10.60)

The warden unit of the Stalinabad printing works has 130 members including women and they maintain order in three streets. The majority of hooligans are drunks (KT. 10.4.60) and, in spite of the fact that drunkenness is described as a "capitalist survival", there is no evidence that it is decreasing. These hooligans pester people in the streets and carry knives which they are only too ready to use. Indeed, from reading daily newspapers one gets an impression that the towns and villages of Central Asia are a sort of modern Wild West where no one is safe, particularly after dark. These drunkards belong to all social strata, both Russian and native. Thus in Frunze the wardens one day stopped a drunk in the street who was trying to embrace a girl; he turned out to be a lecturer at a higher educational establishment. (SK. 13.9.60)

An ukase of 22.7.59 of the Supreme Soviet Presidium on intensifying the campaign against drunkenness, provides that those who appear drunk in a public place are liable to pay fines and be tried by a Comrades' Court. But the vice is apparently too widespread to be eradicated by administrative measures. The sobering-up station in Stalinabad is very busy. On one Saturday evening alone it had 23 patients who had spent over 2,000 rubles on vodka and then on sobering-up treatment. In the first ten months of 1960, Police-Major Asriyev himself reported to various institutions 1,670 cases of drunkenness on the part of their employees who had been taken to the sobering-up station. (KT. 28.10.60)

The wardens of the Stalinsk and Frunze districts of Alma-Ata are busy dividing trouble-making drunks between the police and the sobering-up station, and conducting the quiet ones to their homes, but they seldom inform institutions and enterprises about the drunken disorderliness of their employees. Some warden commanders say openly that "there is too much fuss. If one did everything according to regulations one would have to write a letter about each offender and then tell the meeting of his collective about him. Then there would be trouble."

The warden Maslennikov, student at the Polytechnic Institute, says, "when our unit patrolled Gor'kiy Street, we picked up many drunks. But the wardens who were on duty before us in the Vegetable Market area allowed drunks to set up a sort of an open air bar in the shrubbery between Gor'kiy and Gogol' Streets. All the drunks poured in there from the market and the wardens only watched to see that there was no trouble. And indeed, what can you do with a drunk if you do not have a car always waiting, and the sobering-up station won't take all of them?" The police feel similarly helpless and say that without the wardens' help and without active educational work in all industrial and other organizations one cannot enforce order in the area and eradicate drunkenness. (KP. 25.3.61) It is still worse if the wardens share in the vice, like a warden commander apprehended for drunkenness at Dyushambe. (KT. 13.9.60)

Another large group of people on whom the wardens have declared war are the parasites or idlers (tuneyadtsy), a numerous group including the spivs. In fact the ingenious and enterprising spivs who fill the numerous gaps in the State retail trade network are anything but idle. Those of Tashkent have established regular greengrocery and fruit retail organizations in Novosibirsk and have goods sent there in large quantities from Uzbekistan using the State transport and post office systems for the purpose. Within a short period the police discovered 65 visiting Uzbek spivs operating in the city markets. (PV. 7.9.60).

The Stalinsk district of Baku has 83 very active units, who in the 26 Baku Commissars and Stalin "palaces of culture" have held public meetings on the theme "those who do not work do not eat". "Good workers as well as hardened loafers attended. They were put to shame and the best workers were held up as an example. Subsequently they were carefully helped at work and their selfish habit of living at someone else's expense was broken. And then the first warm expressions of thanks started pouring in from factories: that so-and-so had reformed and is developing into a good worker. . . Invitation cards and posters drew many guests one night to the 26 Baku Commissars palace, and among them many shirkers. In the foyer there was a desk where applications for jobs could be received. After speeches made by orators revealing to the parasites the alluring world of labour and the well deserved contentment which was its reward, people from the audience started coming to the desk and saying, 'help us to find work!' And after a couple of days some ten young men joined the ranks of the local workers." (BR. 3.2.61)

Good warden units who have introduced order into the areas controlled by them are able to extend the range of their activities. Some act as sort of amateur marriage guidance councils. For instance, a

unit in Tashkent which after having disciplined the local hooligans and causing a beer house patronized by drunkards to be closed, had to find itself a new interest. "The streets are quiet and peaceful, but what about private homes? I have heard [said an assistant to his unit commander] that worker Khamadiyev misbehaves at home, indulges in hooliganism and beats his wife. He should be called to account for it." "But is it our business at all?". . . "Yes, of course it is. . . we must not ignore such facts." So action followed: "On the following day the wardens interviewed Khamadiyev's wife and neighbours and then summoned him to their headquarters. A serious talk took place and Khamadiyev promised to reform his attitude towards his family. Some months have passed since and now Khamadiyev is beyond reproach: he is kind to his children and attentive towards his wife." People have heard about this case and others have come to the headquarters to complain about their husbands.

In some areas the wardens deal with public hygiene. Thus at Stalinabad tobacco factory they have displayed notices: "The factory is your second home so keep it clean." "And now it is difficult to find a cigarette end anywhere." (KT. 10.4.60) The wardens of a Tadzhik frontier village "carry out special raids to check whether the village streets are tidy; they often visit the kolkhozniks' homes and exhort them to strive for cleanliness and culture in everyday life." (KT. 13.12.60)

In the border republics the units help frontier guards and sometimes even catch people crossing the border illegally. (KP. 4.9.60, TI. 29.5.60, KT. 10.12.60)

The Dolinskaya unit in Karaganda is very good. Sometimes an offender it has dealt with comes later to thank the wardens for what they have done for him. This unit, like many other model units, publishes a photographic wall newspaper with photographs of its "clients" and lampoons, which are expected to discourage other prospective offenders. The unit includes a group of 16 women whose special concern is to "see that young people conduct themselves in a civilized manner in public places; they also war against 'teddy boys' (stilyazhestvo), bad language, rudeness, and negligence towards children." All this bears fruit: in the early months of its existence the unit dealt with 40-50 cases a month, a year later the figure was reduced to 7-8. (KP. 27.5.60)

Another important field of work is "prophylaxis" which consists in giving homilies to individuals and groups of people who have committed no offence, on the high moral standards and responsibilities of the Soviet man. Other forms of "prophylaxis" are "meetings between the population and wardens, photograph exhibitions, talks and lectures on

Communist manners." (SK. 13.9.60)

Owing to the educational work done by the wardens and the Party cell at Ust'-Kamenogorsk lead and zinc plant, drunkenness and hooliganism have been wiped out and labour discipline strengthened. Absenteeism has greatly decreased and quality and speed of production have grown. A unit at Zyryanovsk engages in "prophylaxis of delinquency", part of which consisted of inducing a local canteen to abandon the illegal sale of vodka. Another unit in the East-Kazakhstan oblast has gained the gratitude of many parents by "helping to reclaim their children from the influence of the streets and returning them to school." (KP. 17.6.60)

Comrades' Courts

The Comrades' Courts have existed since the early years of the Soviet period. They were recommended by Lenin in 1921. Originally they were formed at industrial and other organizations to enforce "discipline of labour" and dealt with matters like absenteeism, lateness, sub-standard work, etc. Members of these courts are elected from among themselves for one year by the employees of the enterprise concerned. Trials before these courts are public and all present are free to express their opinions. Penalties imposed are public censure or recommending the management to dismiss the offender or transfer him to an inferior job.

The competence of the courts was extended after the XXIst Party Congress inaugurating the plan of self-policing by the population. At the Congress Khrushchev declared that "the time has come to give more attention to the Comrades' Courts whose main concern should be to prevent various offences from taking place. They should deal not only with labour but everyday life and moral questions, and with bad conduct by members of a collective who have deviated from the standards of public order." (PART. ZHIZN' KAZ., No.5, 1960) Now these courts deal with less serious offences committed by members of their collective at work and outside.

These courts and warden units are the main instruments by which the population itself maintains public order. In the Akmolinsk oblast 260 Comrades' Courts are active (KP. 22.10.60), 150 in the Gorno-Badakhshan oblast (KT. 2.11.60) and 3,000 in Azerbaydzhan. (BR. 3.2.61) Complaints occur that there are still industrial and other organizations without them.

The extension of the competence of these courts has decreased the amount of work done hitherto by the public courts, since minor offences

which do not constitute a danger to society are now dealt with by the Comrades' Courts. Thus in Turkmenistan in the second half of 1959, compared with the same period in 1958, the number of cases handled by the public courts decreased by 25 per cent, the number of people jailed fell by almost a half while those on probation increased by 85 per cent, a third of whom was sent to be re-educated by the collectives. (TI. 17.6.60)

The Comrades' Courts now share some of their responsibilities with their whole collectives, an arrangement described as having a culprit remanded to them (vzyat' na poruki). The workers of an enterprise may petition public courts and the police to allow an offender to be thus remanded. The authorities should assent if the culprit is not dangerous to the public and not a recidivist. Subsequently a general meeting would decide what to do with him. He continues at his place of work and it is the responsibility of all his colleagues to see that he behaves himself. It is claimed that the vast majority of such offenders reform completely and even become an example to others. (KP. 11.11.60)

There are cases, however, of collectives requesting to have a man on remand in spite of the fact that he is totally unsuitable for such a lenient treatment or, once the petition is granted, the collective forgets all about him and lets him relapse into his former vices. Thus a teacher, responsible for his wife's suicide, was sentenced to three years' imprisonment while his fellow-teachers tried to get him remanded to them; the request was turned down. (TI. 26.10.60) A student at an agricultural mechanization college in the North-Kazakhstan oblast was a thief, but the students induced the prosecutor to let them have him on remand; subsequently he committed armed robbery. (KP. 11.11.60) A manager of a village consumers' cooperative organized a gang among his staff which stole 100,000 rubles of the cooperative's money, but his fellow-workers tried to get him remanded to them.(KP. 22.10.60)

There are also cases when not collectives but the authorities make mistakes. In December 1959 a Turkmen woman complained that her husband beat her and threatened murder. Proceedings against him stopped when the prosecutor decided to have him remanded to his collective who never asked for it. But it accepted the fait accompli without trying to reform the culprit, who finally murdered his wife. (TI. 8.4.60) On 18 June 1960 in Baku two brothers stabbed a komsomol to death, but the police remanded them to some unspecified body. They began to terrorize their fellow-lodgers and threatened to kill those who dared complain. (BR. 19.7.60)

The fact that punishments by the Comrades' Courts are more lenient than those in public courts may result in the authorities abusing their

powers. In Samarkand two innocent komsomols, tekhnikum students, were arrested on suspicion of burglary and kept for three months in jail. Instead of investigating the case, the prosecutor plagued them to own up and they did so at last in order to get out and take their final examinations. This they did because they were promised that, if they confessed, the matter would be referred to the Comrades' Court. In fact, the confession obtained, the public court sentenced them to five years' imprisonment though their fellow-students and teachers protested their innocence. Finally, the oblast court released them. (PV. 8.9.60)

Other extrajudicial methods

Outside the Comrades' Courts "the people" enforce Communist morals by dealing with idlers. "An important role is played by general meetings of workers held to decide the future of a man who refuses to live and work according to Soviet laws. These meetings discover and remove reasons why some individuals become loafers. A meeting may take severe measures against them, like expulsion for a period of 2-5 years with an obligation to work at the place to which they are expelled. The general meeting may also take into consideration the culprit's sincere repentance and a firm promise to reform, in which case it may be satisfied with giving him a warning and a trial period during which he should improve his conduct." (TI. 26.10.60) Hardened "parasites" are expelled to remote regions and running away is punishable with a jail sentence. Such measures, however, may fail to re-educate, like the two girls expelled from Frunze to a recently founded sovkhoz where living conditions were bad and there was no work for them, so they preferred to run back to Frunze and be sent to jail. (SK. 18.12.60)

Indian dance-group visits Tashkent

The Indian dance-group Bharatia Kala Kendra has recently visited Tashkent and gave a performance of Indian classical dancing there on 19 May. The performance was warmly received. PV. 20.5.61

CENTRAL ASIAN HISTORY 1917-19: RECENT SOVIET WORKS

By

A Correspondent

Since the time of Mr. Khrushchev's speech at the XXth Congress of the Communist Party in which the "cult of personality" was denounced, some revision of earlier accounts of the revolutionary and Civil War period has been undertaken by Soviet Academies of Sciences and other institutions. Many articles in the Great Soviet Encyclopaedia have been rewritten or replaced in the later edition of that work by new texts in which the role of this or that personality has been diminished or placed in a new perspective in accordance with the concept of collective responsibility.

A number of historical works and a spate of articles emerged from the Soviet press during the 40th anniversary of the October Revolution and the Civil War period, and continue to make their appearance. Some of the more recent publications treat the subject of the Civil War with a greater degree of objectivity and regard for historical truth than has hitherto been the case in Soviet accounts. This is particularly true of those works which deal with military operations against the White armies, the Polish invasion and Allied intervention in northern Russia, Siberia and the Caucasus. It is, however, less noticeable in regard to the period of Sturm und Drang in Central Asia which lasted from November 1917 until the end of 1920 when Soviet authority was re-established in Turkestan despite continued sporadic fighting against the so-called Basmachi bands of nomad Muslim rebels until 1924.

Earlier Soviet accounts of the secession of the Transcaucasian republics, the Turko-German invasion of the Caucasus in 1918, British intervention in Baku, and the events leading up to the reoccupation by Soviet forces of Georgia, Armenia and Azerbaydzhan suffer from piecemeal treatment and lack of perspective. Changes in the interpretation of events and frequent modification of policy in regard to the so-

called nationalities have compelled Soviet writers to produce simplified accounts of what they call the struggle between the workers and the forces of imperialism and nationalist reaction.

A recently published book, A.B. Kadishev's INTERVENTION AND CIVIL WAR IN TRANSCAUCASIA* goes some way towards remedying these defects in earlier accounts, and is a notable example of the new trend towards revision of the history of the Civil War. The author, who is described as a candidate for fellowship of the Academy of Sciences, appears to have made a thorough study of his subject, his book providing a clear and coherent account of an extremely complicated and confused series of events. He has had access to military archives as well as to local records, and is evidently familiar with many foreign sources. His book, which is well provided with maps and an extensive bibliography, is published by the Ministry of Defence of the USSR.

While the author makes due deference to the 'official line' in his treatment of the political background to these events, he avoids some of the wilder exaggerations and unsupported assertions that are so marked a feature of much Soviet historical writing and which render it almost valueless as a reliable record. The search for the hidden motive behind every move on the opposing side is a familiar picture of Russian historiography which has been intensified since the Revolution by the need to make facts conform to the prevailing theory or official line. Kadishev accepts the current Soviet official assessment of the motives and aims of the various parties concerned with Transcaucasian affairs between 1917 and 1920, but he nevertheless succeeds in giving a straightforward and consecutive account of the military operations which took place throughout the Caucasus during those critical years.

In describing the events leading up to the intervention at the urgent request of the Dashnak-SR Government, of British troops under Major-General Dunsterville, Kadishev follows earlier Soviet accounts but devotes more attention to the Turko-German threat to Baku and to their respective aims in Transcaucasia and beyond the Caspian than is usual in most Soviet accounts of this episode. On page 75 he states: "The German interventionists regarded Georgia merely as a base for carrying out their further plans in the Caucasus and in the Middle East. Regarding this, General Ludendorf in his memoirs says openly that the occupation of Tiflis gave Germany, independently of Turkey, an opportunity to secure the raw materials of the Caucasus, and to acquire control over the railways passing through Tiflis, which had

---

* INTERVENTSIYA I GRAZHDANSKAYA VOYNA V ZAKAVKAZ'YE, Moscow, 1960, 509pp., maps, illus., bibliog. R.16.30.

considerable importance for carrying the war into North Persia, and that it would eventually have been possible to strengthen the Georgian army for use against the British." On page 79 Kadishev writes: "The Turkish usurpers drew up even more extensive plans. They hoped to pass on to Astrakhan and Turkestan and to create a great Ottoman empire which would include all the Muslim peoples of Asia."

The main object of the British Military Command in Bagdad in sending Dunsterville to north-west Persia during the early months of 1918, was to organize resistance to the Turkish and German advance towards the Caspian and into north-west Persia.(1) Dunsterville's not very effective part in the defence of Baku is invariably treated by Soviet writers as an imperialist move to further British political and economic interests. Although Kadishev keeps close to the accepted Soviet version of this affair, his description of German and Turkish aims and strategy,and of the steps taken by the British in Mesopotamia to counter them, enables the attentive reader to form his own conclusions on the motives which actuated the British move, motives which are as a rule completely misrepresented in Soviet historical accounts of these operations.

Although by no means a complete and impartial account of these events, Kadishev's book does at least present an over-all picture of an extremely complex situation with some degree of objectivity, and (doubtless unintentionally) confirms the British case for military intervention at Baku to thwart enemy plans for an attack on India and the Persian Gulf.

In contrast with this more factual treatment of historical events during the revolutionary years, the struggle against local revolt, counter-revolution and intervention in Central Asia during the same period, continues to be treated in a propagandist fashion by Soviet writers, including those whose works are sponsored by Academies of Science. This may well be due to the need to perpetuate the legend of foreign responsibility for the hostile attitude of the native Muslim population towards the Soviet regime in Turkestan during the early years of the Revolution, and to minimize the intensity of that hostility and of the strong national sentiment that provoked resistance to the local Soviet attempt to exclude the native population from participation in government and administration.(2)

Among recent publications which deal with these events is a book entitled INTERVENTION AND CIVIL WAR IN CENTRAL ASIA by Yu. Aleskerov*,

---

* INTERVENTSIYA I GRAZHDANSKAYA VOYNA V SREDNEY AZII, Tashkent, 1959, 230pp., maps, illus. R.5.65.

sponsored and published by the Uzbek Academy of Sciences in Tashkent. The author, in his prefatory remarks, states that he aims at providing for the benefit of the younger generation a "less subjective account of the struggle of the masses of Turkestan for their independence and freedom against Anglo-American intervention, and while making no pretence to exhaustive knowledge of all questions of the Civil War, he seeks to systematize the more important events connected with the struggle of the toilers of Central Asia under the leadership of the Communist Party for the victory of the October Revolution and the consolidation of Soviet power."

This remarkable statement, in which he associates the "struggle of the masses of Turkestan" with the "consolidation of Soviet power" provides the key to the book. Having thus combined modesty with discretion, Aleskerov proceeds to give a completely propagandist and unhistorical account of the 1917-19 revolutionary struggle in Central Asia, with a confusion of dates and events and an extravagance of unsupported assertion that goes far beyond all previous attempts to describe and interpret the disorder and conflict of the period.

Aleskerov keeps closely to the pattern and the record of events contained in the equally biased but relatively temperate accounts given by Klych Kuliyev and A.K. Babakhodzhayev, whose works were reviewed in Vol.VI, No.3 of CAR.(3)

In describing the situation in Turkestan after the seizure of power by the Tashkent Soviet in November 1917, Aleskerov admits the existence of local Muslim opposition to the new regime, but seeks to establish that the "toiling masses" of the Uzbek, Kirgiz, Kazakh and Turkmen population supported the Tashkent Soviet, and that opposition was confined to the Muslim clergy, large landowners, capitalists and the bourgeois-intelligentsia. He makes the surprising statement that the Red Army units which were at that time operating against Ataman Dutov's Cossacks at Orenburg and the various rebel groups in Kazakhstan, and later against the Menshevik-Socialist-Revolutionary Government in Transcaspia consisted largely of members of the various "national groups". In reality, the Red forces organized by the Tashkent Soviet consisted mainly of ex-soldiers of the former Russian garrison, Russian factory workers and Austro-Hungarian prisoners of war. All Muslims had been excluded from participation in government and administration by a decree of the Tashkent Soviet in December 1917, and in consequence a large proportion of the Muslim population was in active revolt against the Bolshevik regime throughout Turkestan.

Aleskerov attributes local opposition, whether Muslim nationalist or "White" Russian, during 1917 and 1918 to "Anglo-American Imperialism", and states (page 21): "Pressure of the Anglo-American

Imperialists on the Turkestan Soviet was greater than at the centre" (i.e. in European Russia). On page 55 he refers to the existence of "British Military Missions" in Persia, western China and Afghanistan at that time, all aiming at the overthrow of the Bolshevik regime, the seizure of Turkestan and its transformation into a British colony." On page 54 he writes: "The British had transformed Persia, Afghanistan and Bukhara into bases for the seizure of Turkestan", and goes on to quote the memoirs of a renegade Cossack officer, Colonel Zaitsov in support of this statement. [Zaitsov, who played a brief role in the White opposition to Tashkent in 1918, later fled to China, and in 1926 made his peace with the Soviet government. Nothing is known of his subsequent fate.]

Aleskerov follows the standard Soviet line in representing the small British operations in North Persia, Transcaucasia and Transcaspia during 1918-19 as a vast plan of "intervention" in the Russian Revolution. The object of these operations was to anticipate a Turko-German advance through the Caucasus into Central Asia and Persia, which the collapse of the Russian forces in 1917 had made possible. This advance aimed at securing the Baku and Persian oilfields and the Turkestan cotton and also at liberating the reorganizing 30,000 Austro-Hungarian and German prisoners of war in Turkestan. Aleskerov speaks of British military missions in Bukhara and East Turkestan at the beginning of 1918 and of the activities of General Malleson's mission in Khorasan in January 1918. But there were in fact no British military missions in Bukhara at any time, or in Khorasan or East Turkestan (Sinkiang) until July 1918. While deploring the presence of British missions and troops in Persia, Aleskerov admits (page 57) the existence in Persia, Afghanistan and Turkestan of German and Turkish missions and agents who were planning an attack on India. The facts of British involvement in North Persia and Turkestan are set forth in various British documents(4) and have been summarized in CENTRAL ASIAN REVIEW, 1961, No.1, pp.78-82.

On page 39 of his book, Aleskerov records that "serious errors" were committed by the Tashkent Soviet in its treatment of the native Muslim population, and even admits that at the IIIrd Session of the Soviet in November 1917, all Muslims were excluded from participation in government and administration. The role of the Turkestan Commission sent by Moscow in 1918 and again in 1919 to rectify these errors and bring the local Soviet into line with policy as enunciated in Moscow, is touched on very briefly by Aleskerov who, however, ignores the fact that Muslim "national" opposition only took an active form from the time of the December decree and the destruction of a Muslim "provisional" autonomous government at Kokand by Red guards in February 1918. The shortsighted and chauvinistic attitude of the Tashkent Soviet has been the subject of a number of Soviet official accounts, but as these would

conflict with the legend of British responsibility, this is not mentioned by Aleskerov.

Aleskerov's account of the military operations along the Central Asian railway is confused and full of inaccuracies. The engagement which took place at Dushakh on 14 October 1918, between Bolshevik forces and the hastily improvised army of the Transcaspian "rebel" government (supported by about 200 British-Indian troops) is presented as being the turning point in the struggle between Tashkent and the Transcaspians and their British allies. On page 109 he states: "The Dushakh offensive was the last effort of the interventionists to secure the initiative in military operations. After Dushakh, the British Army until the moment of its flight from Transcaspia, gave no further thought to the offensive; the Red Army had taught a lesson to the foreign invaders."

In reality, the Tashkent Red Army fell back in disorder on Merv after the Dushakh engagement, and a few days later retired eastwards to the Amu-Dar'ya crossing at Chardzhou, some 200 miles away. Owing to the inability of the Transcaspians, through lack of guns, ammunition and equipment to press the pursuit, the Bolsheviks took up a position at Annenkovo in the desert between Chardzhou and Bairam Ali, 150 miles east of Dushakh, where they remained until the middle of May of the following year. But for the order of the Government of India issued to Malleson a few days after the surrender of Turkey on 30 October 1918 against any advance by British troops beyond the Merv oasis pending completion of arrangements for their withdrawal into Persia, the Transcaspian commander Oraz Sirdar, would have had no difficulty in following up the Bolshevik débâcle, a situation that was evidently expected in Tashkent where frantic calls to Moscow for help were being made by the Tashkent Soviet.

Apart from a few raids and some desultory artillery fire from armoured trains, the Bolshevik command made no attempt to renew the offensive against the Transcaspians until the following May, nearly two months after the withdrawal of the British contingent into Persia.(5)

Aleskerov seems to be more concerned with elaborating the legend of Anglo-American responsibility for the chaotic situation that arose in Turkestan after the assumption of power by the Tashkent Soviet in November 1917 and the exclusion of the Muslims from any part in the government, than with producing a coherent account of these operations. The sources he quotes are for the most part earlier press stories and the alleged "recollections" of former Red Army soldiers. Several extracts from British works are at second-hand, out of context, and either misquoted or distorted.

The cruelties, atrocities and mutual killings that were a too frequent feature of the struggle between Red and White, Bolshevik and Socialist-Revolutionary, Muslim nationalist and Red Army detachment, are indiscriminately attributed to British orders, and in one passage of gross calumny, British troops are accused of killing and mutilating women and children, decapitating prisoners and burying villagers alive.

Aleskerov adds to the confusion of his narrative by his inability to reconcile mutually contradictory themes, that is, British responsibility for organized opposition to the Bolshevik regime in Turkestan in 1917-18, and the effects of Turko-German intrigue, and in particular, Turkish pan-Turanian and pan-Islamic propaganda and agitation among the Muslim population of Turkestan at the same time. He evades the issue in a footnote to page 30 in which he writes: "One cannot but agree with the opinion expressed at the All-Union Conference of Orientalists (Tashkent 1957) that the question of the disguised intervention of Germany and Turkey in Central Asia has so far been inadequately investigated. Therefore for the time being, the author of the present work confines himself to mentioning the point."

Notes

(1) OFFICIAL HISTORY OF THE WAR (1914-1918), Vol.IV, Mesopotamia. London, 1924, Ch.XLII.
Dunsterville, Major-Gen. L.C. ADVENTURES OF DUNSTERFORCE.

(2) Hayit, Baymirza. TURKESTAN IM XX. JAHRHUNDERT. Darmstadt, 1956.
Nazarov, P.S. HUNTED THROUGH CENTRAL ASIA. London, 1932.

(3) Kuliyev, K. BOR'BA KOMMUNISTICHESKOY PARTII ZA UPROCHENIYE SOVETSKOY VLASTI I OSUSHCHESTVLENIYE NATIONAL'NOY POLITIKI V SREDNEY AZII. Ashkhabad, 1956.

Babakhodzhayev, A.K. PROVAL ANGLIYSKOY AGRESSIVNOY POLITIKI V SREDNEY AZII, 1917-1920. Tashkent, 1955.

(4) OFFICIAL HISTORY, op.cit., Ch.XLII.

Malleson, Major-Gen. Sir W. "British Mission to Turkistan". Journal of Royal Central Asian Society, Vol.IX, Part 2, 1922.

Dickson, Brig. Gen. W.E.R. EAST PERSIA. London, 1924.

Knollys, Lieut.Col. A.E. "Military Operations in Transcaspia". Journal of Royal Central Asian Society, Vol.XIII, Part 2, 1926.

(5) Tod, Colonel J.K. Article on operations in Transcaspia. ARMY QUARTERLY. London, March 1924.

L I S T O F B O O K S R E C E I V E D

COMMUNIST CHINA TODAY. By S. Chandrasekhar. Asia Publishing House, London, 1961. Price 21s.

A candid and dispassionate account of the author's impressions of a visit to China in 1958.

MONGOLIAN-ENGLISH DICTIONARY. Compiled by Haltod, Hangin, Kassatkin and Ferdinand D. Lessing (General Editor). University of California Press and Cambridge University Press, London, 1961. Price £7. 8s.

A comprehensive work of 1,217pp. containing some 22,000 entries in Mongolian, Latin and Cyrillic characters. There is a separate Cyrillic index with 32,000 entries, an index of ambiguous readings, and a supplement of Mongolian Buddhist Terms and Phrases.

Tashkent oblast's new "university"

Members of the Komsomol at the Dimitrov kolkhoz, Tashkent oblast, have founded a "university of agricultural studies". Studies are not interrupted even during the busiest times of the year on the kolkhoz: specialists in the various branches of agriculture hold their classes on the fields or in the farm buildings. KP. 11.5.61

MUKHTAR OMARKHANOVICH AUEZOV

It was with deep regret that CENTRAL ASIAN REVIEW heard of the death on 27 June 1961 of the well known Kazakh writer and scholar, M.O. Auezov. Born in 1897 of nomad parents, Auezov began his literary career in 1917. Among his best known works were SHOULDER TO SHOULDER, TRACES, THE STEEP ASCENT, and, perhaps most famous of all, two historical romances ABAY and THE WAY OF ABAY written round the life and philosophy of the Kazakh poet, Abay Kunanbay. At the time of his death Auezov was a member of the governing bodies of the Union of the Writers of the USSR and of the Writers of Kazakhstan, a Doctor of Philological Science, an active member of the Academy of Sciences of the Kazakh SSR where he filled the chair of Abay Studies, and Deputy of the Supreme Soviet of the Kazakh Republic.

Auezov was to have visited Britain in June, the month in which he died, and his programme included a visit to the Central Asian Research Centre.

N E W S D I G E S T

The following items are taken from newspapers and periodicals received during the period 1 March - 30 June 1961. A list of abbreviations used will be found at the beginning of the Review.

ADMINISTRATIVE AND TERRITORIAL CHANGES

Administrative changes

Kirgizia

Some major changes have taken place in the government and Party leadership of the Kirgiz SSR. At the sixth regular Plenum of the Kirgiz Central Committee, held on 8-9 May 1961, the work of the Kirgiz Central Bureau and the Council of Ministers was harshly criticized. Speakers at the Plenum pointed out the unsatisfactory state of agriculture, and especially the very slow growth of production of grain, cotton, sugar-beet, vegetables, meat, milk and wool, and the serious shortcomings in animal husbandry. The Kirgiz Central Bureau and the Council of Ministers were blamed for slackness in safeguarding State and cooperative property; squandering and embezzlement of State funds and goods has assumed large dimensions in the republic. The Central Bureau was criticized for shortcomings in selecting and training personnel and for excessive bureaucracy.

The Plenum released I.R. Razzakov from the duties of First Secretary and member of the Central Bureau; T. Usubaliyev was elected First Secretary of the Kirgiz Central Committee.

V.F. Stepkin was released from the duties of Second Secretary of the Kirgiz Central Committee, and M.A. Gavrilov was elected to replace him.

K.D. Dikambayev was released from his duties as Chairman of the Council of Ministers. SK. 11.5.61

Territorial changes

Uzbekistan

By decree of the Supreme Soviet of 31 March 1961, the Turakurgan, Kasansay and Chust rayons have been transferred from the Fergana oblast to the Andizhan oblast. VVS. 13.4.61

By decree of the Supreme Soviet of 5 April 1961, a new rayon named Yangi-Yer has been formed in the Tashkent oblast. The centre of the new rayon is the town Yangi-Yer. VVS. 19.4.61

By decree of the Supreme Soviet of 8 May 1961, the town-type settlement Mirzachul' has been given the status of a town of oblast subordination, and it has been renamed Gulistan. VVS. 11.5.61

Kazakhstan

By decree of the Supreme Soviet of 25 April 1961, the Gur'yev rayon, Gur'yev oblast, has been renamed Balykshi rayon, with the town Balykshi as town centre. VVS. 11.5.61

By decree of the Supreme Soviet of 25 April 1961, the centre of the Talass rayon, Dzhambul oblast, has been transferred from the village Akkul' to the town-type settlement Chulak Tay. VVS. 11.5.61

By decree of the Supreme Soviet of 10 May 1961, the Taldy-Kurgan rayon, Alma-Ata oblast, has been abolished and its entire area has been placed under the authority of the Taldy-Kurgan town soviet. VVS. 11.5.61

Tselinnyy Kray

By decree of the Supreme Soviet of 24 April 1961, the Tselinograd oblast has been established within the territory of the Tselinnyy Kray. The new oblast includes the following rayons: Atbasar, Balkhash, Barankul', Vishnevka, Yesil', Kalinin, Kiyma, Kurgal'dzhin, Makinsk, Novocherkassk, Stalin, Tselinograd, Shortandy and Erkenshilik. The centre of the new oblast is Tselinograd. VVS. 11.5.61

By decree of the Supreme Soviet of 24 April 1961, the Akmolinsk rayon of the Tselinnyy Kray has been renamed Tselinograd rayon. VVS. 11.5.61

ARCHAEOLOGY

The East Kazakhstan expedition of the Leningrad Department of the Institute of Archaeology, AN/SSSR, has discovered a burial mound in the Chilik valley, near the Chinese border. In the burial mound they found skeletons from the 6th century B.C., and also 595 objects made of gold and bronze which showed a very high standard of craftsmanship in the characteristic Scytho-Siberian animal style.

VOP.IST., 1961, No.3

CONFERENCES

The 4th Scientific Conference of Students of Central Asia and Kazakhstan was held in Ashkhabad in April 1961; delegations were sent from 21 universities of various republics. The first such conference was held in Samarkand in 1958 and the second and third in Tashkent and Alma-Ata. The purpose of these conferences is to enable students to learn more about the life and culture of other Central Asian republics, and to create and strengthen scientific and social links between students from the various republics.

The Turkmen institutions taking part in the work of the present conference were the Turkmen V.I. Lenin Institute of Education, the Turkmen I.V. Stalin Medical Institute, the Turkmen M.I. Kalinin Agricultural Institute, and the Turkmen State University; 259 papers were read and discussed. The subjects treated were questions of Communist development, development of science and technology, problems of industrial and cultural organization in Turkmenistan and in other Central Asian republics, history, education, law, geology and physics.

TI. 18.4.61

At the Plenum of the Union of Kazakh writers held in Alma-Ata in May 1961 the assembled writers discussed problems of children's literature and the position and work of young poets and writers.

There were 30 speakers, among them the Secretary of the Central Committee of the Komsomol in Kazakhstan, M. Isinaliyev, the Minister of Education of the republic, A. Sharipov, writers, teachers of literature, poets and critics. In the opening speech G. Ormanov, Secretary of the Union of Writers, emphasized how productive young writers have been in the past years. One of the main points discussed at this conference was the problem of the 'positive hero' in literature for children and for the young. At this session speakers had to pay special attention to the fact that Kazakhstan is a multi-national republic: among those taking part were writers and poets writing in Kazakh, Russian, Uygur and Ukrainian. LG. 25.5.61

The two main questions discussed at the Second Plenary Session of the Writers' Union of Tadzhikistan, held in Stalinabad on the 25-26 May 1961, were a report on "Contemporaneity and the Tasks of Soviet Tadzhik Literature" by M. Tursun-zade President of the Writers' Union of Tadzhikistan, and the report of A. Imamova, Minister of Culture of the Tadzhik SSR, on "The Theme of Contemporaneity in Tadzhik Dramaturgy and Cinematography".

After stating the principles and role of literature and art in the struggle of building Communism, M. Tursun-zade deplored the lack of works giving a convincing presentation of "the heroes of our times, the heroes of labour". Publications of the Writers' Union, GULISTON and SHARKI SURKH contain works of doubtful value such as Nal'skiy's short story "Inzhener" in which "the author provides his hero with such a negative character as to reduce to zero all his positive qualities". Mirzo Tursun-zade expressed his satisfaction at the flourishing state of essay writing during the past two years, and praised such works as "Fattokh i Muzaffar" by Fazlitdin Mykhammadiyev, "Moy gorod" (My town) by Rakhim Dzhalil and Dzhalal Ikram's "Ot Stalinabada do Kiyeva" (From Stalinabad to Kiev). As to contemporary Tadzhik poetry, Turzun-zade declared that "many Tadzhik poets have neither fresh ideas nor vivid language. Khabibullo Nazarov's numerous series of poems are churned out as if on a conveyor belt". In his opinion literary criticism should promote the development of prose as well as poetry, and help young writers in their initial difficulties.

In his report A. Imamov said that "in present day Tadzhik dramaturgy there are no tragedies or psychological plays and musical drama is completely forgotten." He praised Abdusalom Dekhoti, Boki Rakhimzade, Mirsaid Mirshakar and Shamsi Kiyamov for their successful monologues. Imamov criticized the lack of contact among creative artists of different genres and called upon older writers to pay more attention to the need of young writers. The report was followed by a discussion. KT. 28.5.61

EDUCATION

A new department has been established at Tashkent University for the preparatory training of foreign students before they begin courses in their chosen subjects at the various universities of the Soviet Union and at the P. Lumumba Friendship University in Moscow. For one year students coming from abroad will study Russian and also some subjects relevant to the course they intend to take. After they have finished the preparatory course, students are free to choose where they wish to pursue their studies. In the next academic year 350 students from Africa, Asia and Latin America will go to Tashkent University for this course. PV. 8.6.61

RELIGIOUS AFFAIRS

VOPROSY FILOSOFII No.5 of 1961 contains a brief report of a conference held at Makhachkala at the end of 1960 on "Muslim Religious Survivals and the Means of Overcoming Them". The conference was attended by secondary school teachers, representatives of the Society for the Spread of Political and Scientific Knowledge, Party and soviet workers, people prominent in production, writers, and workers in scientific establishments from Moscow, Kiev, the Azerbaydzhan and Turkmen SSRs, the Dagestan, Kabardino-Balkar, North Ossetian, Chechen-Ingush, and Tatar ASSRs, the Adyge and Karachay-Cherkess autonomous oblasts, the Stavropol', and Krasnodar krays, and the Ul'yanovsk and Penze oblasts - 450 people in all.

Most of the papers summarized in the report appear to have been on stereotyped lines, dealing with such subjects as the harmful effect of Islamic observance on health and productivity, the need for more and better organized atheist propaganda, and the survival of such practices as the seclusion and subordination of women. More unusual was the subject chosen by S.M. Gadzhiyev - "The Tendency of the Clergy towards the Modernization of Islam in Modern Conditions".

The tendency towards the modernization of Islam, said the lecturer, consists primarily in attempts to bring the religion of Islam into line with the ideas of Communism. The Muslim clergy is even coming out with such slogans as "Communism, the modern religious doctrine", "Our psychology is belief in Communism and love towards God", "Communism is the realizable essence of God", "The ideas and aims of Muhammad are now embodied in living, practical Communism", "God leads us to the path of peace, democracy and socialism", etc. etc. Another important side to the tendency of the clergy towards the modernization of Islam, remarked the lecturer, is the attempt which has recently been made by the clergy to prove the compatibility of science and religion. According to the assertions of the Muslim clergy, even in cosmic space, man will experience fear and will believe in mysterious forces, and consequently, as on earth, God will be necessary to him. Later S.M. Gadzhiyev emphasized that almost all the directors of religious directorates were now aiming at keeping themselves informed about scientific discoveries. The majority of the lower ranks of the clergy, who were more or less uneducated, were trying, generally speaking, not to touch on matters relating to natural science. The tendency towards the modernization of Islam, said the lecturer, bears witness to the fact that the Muslim clergy is trying to save Islam from the advance of scientific atheism and the achievements of modern science, and to adapt it to the new requirements of social development.

The views of the lecturer or his audience on these new tendencies are not included in the report. In the past, however, any attempt to

reconcile religion with Communism has been strongly criticized.

It is noteworthy that neither Kazakhstan nor any of the Central Asian republics except Turkmenistan was represented at the conference.

SOCIAL CONDITIONS

The governments and the Communist Party in the republics of Central Asia have long been trying to check alcoholism. In this struggle against drunkenness, "a survival of the past", the Presidium of the Supreme Soviet of the Uzbek SSR decreed on 19 April 1961 that any person found intoxicated in streets, parks, public conveyances, stadiums, places of entertainment and at any other public place, or those found consuming alcoholic drinks in streets, shops, canteens, tea-rooms and in courtyards of dwelling-houses, or at any other public place where this is prohibited are liable to be fined from three to 10 rubles or be judged by their comrades at their place of work. Anyone committing the same offence again is liable to be placed under arrest for a period ranging from three to 15 days.

Persons who regularly disturb social order and work, or create intolerable conditions at home, may at the request of social organizations, worker collectives, neighbours and the militia, have to undergo compulsory medical treatment.

Parents or step-parents may be deprived of their parental rights if, on account of chronic alcoholism, they fail to fulfil their duties towards their children.

Persons working in public houses or other places selling alcoholic drinks for consumption on the premises, are liable to be fined a sum ranging from 10 to 20 rubles if they serve spirits to drunks or young people under age. PV. 20.4.61

DEATHS OF CENTRAL ASIAN POETS

Zhumagali Sain

Zhumagali Sain, Kazakh poet and editor of KAZAKH ADEBIYETI (Kazakh Literature) died on 28 May.

The son of a peasant, Zh. Sain was born in 1912 in Kyzyl-Agach, Kokchetav oblast, where, as an orphan, he was brought up in the children's commune. He became a teacher and it was then he wrote his first

poems and short stories. In 1940 he joined the Communist Party. Among his best-known poems are "Thoughts of a Pilot", "Song on Happiness" and "Letter to a Friend". KP. 30.5.61

Moldobasan Musul'mankulov

Moldobasan Musul'mankulov, who died on 17 June, was a well-known Kirgiz bard.

Born in 1883 in the village of Terek in the Tyan'-Shan', he started his career by composing songs which he performed with komuz accompaniment, and later became famous through his performance of the Kirgiz epos MANAS. His best-known epic poem is the "Saltanat", the life of a Kirgiz girl before the revolution. From 1935-52 he was a soloist in the Kirgiz State Philharmonic Orchestra. SK. 18.6.61

THE BORDERLANDS OF SOVIET CENTRAL ASIA

PERSIA'S EDUCATIONAL SYSTEM

In his book on the development of Persia's educational system (SISTEMA PROSVESHCHENIYA V IRANE, Moscow, 1959), Ye.A. Doroshenko surveys the history of Persian education from a critical viewpoint. He emphasizes particularly the influence of the Muslim clergy, and the more recent influence of American "imperialist" aid. He quotes UNESCO figures showing that 85-90 per cent of the Persian population are illiterate, and says that a large part of the children of Persian workers cannot receive primary education, though the law of 1943 provides for obligatory universal primary education. His declared goal in writing this book is not to give a full and exhaustive story of the development of Persian education, but rather to give a general picture of Persia's present-day system of education, to follow the course of its development, and to "show the close link of education with the policy of the ruling classes". He uses mainly annual statistics issued by the Persian Ministry of Education and Tehran University, Persian official reports on national education, journals, articles and studies by Persian writers, and also a number of books and articles in Russian and other foreign languages. A bibliography of his sources is included in the book.

In his introduction Doroshenko gives a brief survey of the early history of Persian education, which he describes as having been of a medieval nature until 1870, with theology as its basis. Besides the Koran, Fikh (Muslim jurisprudence), Shariat (Muslim canon law) and Hadisat (sayings and traditions of the Prophet Muhammad), students both in schools and at home had to learn literature, history, geography and arithmetic, with "knowledge of the works of Persian classical poets as a hallmark of good upbringing". History was studied in the light of the importance of great personalities, that is, the shahs, emirs, sultans and spiritual leaders of Persian history. Muslim clergy were described as having exercised complete control over education, as well as having a great say in social, cultural and political questions. According to

Doroshenko, the clergy opposed the carrying out of reforms almost up to the 20th century, as they wanted to keep their great influence over the masses.

The earliest schools were ecclesiastical schools, which existed since the days of the Arab caliphate. From the second half of the 19th century, representatives of "Persian progressive society" learned of the more progressive education given in Europe and Russia, and began to oppose the medieval scholastic system existing in Persia. In 1852 the first secular school, the Dar-ol-Fonun, was founded, to prepare military specialists, officials and teachers of secular schools. Generally, however, only children of the Persian nobility attended this school, except for special cases for whom the Shah's permission was needed. In the 1870s several more secular schools were founded, one for the teaching of foreign languages (in Tehran), and several more for the preparation of teachers of secular schools. In these new schools, in addition to general disciplines, Arabic, Persian, Russian, French and English were taught, and the medieval traditions and prestige of the clergy in education were broken. At the turn of the century schools of foreign missions were founded by English Catholics and Baptists, French Catholics, Russian Orthodox and American Presbyterians. Large financial subsidies from the British Government to British missionaries enabled them to build schools, churches and hospitals.

The Persian "bourgeois revolution" of 1905-11, according to Doroshenko, "shook the basis of the feudal structure of the country". The newly proclaimed constitution noted the need for a system of secular education, under a Ministry of Education. A law passed by the Majles in 1911 made primary education compulsory for all Persians. Schools were divided into official and non-official. Fees were to be paid for most of the State schools; free education was proposed only for the children of the most needy parents. By 1911 there were in Tehran 123 primary schools, with 10,531 pupils, while in the Persian provinces only 10,000 in all were at school.

After the coup d'état of February 1921 some reforms were promised. However, by 1923 there were still only 422 primary schools (including the primary ecclesiastical schools), 220 higher theological schools, five secondary schools and two higher schools. In 1927 the Majles passed a law for universal primary education, and during the following years laws were passed on the reorganization of old and the creation of new schools, the opening of teachers' training schools and institutes, and the founding of a university. This reform of education provided for taking all schools away from the jurisdiction of the clergy and putting them under State control. In the 1930s the State began more effectively to exercise control over the schools.

Doroshenko gives details of the reforms carried out - the creation of primary, secondary, professional and military schools, the providing of classes for adults and higher educational institutions. In 1934 a law was passed for the establishment of Tehran University, where science, technical subjects, literature and philosophy were to be taught, and links were to be established with leading scientific centres of the world.

The Second World War found a high rate of illiteracy still existing in Persia and there was a demand for further educational reforms. In 1944 a union of teachers was formed, demanding a rise in pay and regular payment of salaries, as well as freedom of speech and the right to hold meetings. A union of students at Tehran University numbering over 3,000 participated in this movement. Two years earlier, "under the pressure of social opinion", councils of education were formed in the provinces, and these included representatives of the population. Local education passed from the Ministry of Education to these councils, at least in some matters. In 1942 Tehran University was given autonomy in all internal matters. The following year the government passed a law which laid down that within 10 years universal compulsory, free, primary education must be available for all.

In 1949 the Persian Government included much needed reforms in education in the seven-year plan of economic development. According to the author, "the American imperialists, having played an active role in drawing up the seven-year plan, took part also in the creation of schools." This was in the interests of American "ideological expansion" in Persia and aimed at "the Americanization of the Persian bourgeoisie and intelligentsia". The Americans provided funds for the building of schools and for industrial and agricultural instruction, helped to prepare courses of study and textbooks, sent advisors and instructors, organized a large-scale programme of sending Persian students to study in America, captured the book market in Persia, and began to carry out much propaganda work on Tehran radio. The same year more American offers were made to help in reforming the educational system, and were accepted. The French system of education was abandoned and the American system was introduced; the emphasis on academic instruction was replaced by an emphasis on technical instruction; a decentralization of education was put in hand, giving greater initiative to the local authorities. More American financial and organizational help was promised for the schools, for Tehran University and for other higher educational institutions.

Doroshenko reviews the progress in building various types of schools in the 1940s and '50s. After the war the Ministry of Education paid special attention to the expansion of primary schools, improving their teaching and the quality of the courses of study. Natural his-

tory, drawing, music and other subjects were introduced; tests were held every three months, and examinations at the end of every year. Those not attaining at least 10 marks out of 20 according to a newly established system were removed from school on completing the sixth class. In 1953 there were 6,011 primary schools, with a total of 667,823 pupils. By 1957 the number of schools had gone up to 7,735 with 922,785 pupils. In Tehran, where half the schools are located, 75.5 per cent of the children aged 10 to 14 are in schools, but only 23 per cent of these are girls. Rural education still lags behind. Doroshenko criticizes the Persian Government for carrying out a policy of forced "Iranization", completely disregarding "national interests and the language and culture of national minorities". In Fars, he says, 97 per cent of the people are still illiterate, and in Baluchistan and Seistan no more than two per cent of the children go to school.

Doroshenko claims that "foreign imperialists" in Persia made approaches to tribal leaders, trying to attract them to their own side "in order to oppose the democratic movement, to prevent the penetration and dissemination of Communist ideology among the tribes, and also to obtain help from the tribes in exerting pressure on the central government." The Americans are accused of organizing special mobile schools in the tribal areas with these aims in view; these schools were started in 1952, and where conditions were not favourable for opening them separate classes were organized.

Some progress was also made with secondary schools and an attempt made to raise standards, give more practical instruction, introduce a better examination system and publish more and better textbooks. But the tendency had been to reduce the number of secondary schools in outlying provinces and in workers' centres and rural localities, and to convert general schools into technical or professional schools; secondary education, as a rule, was limited to the children of the urban bourgeoisie, intelligentsia and officials. In all in Persia in 1957 there were 842 secondary schools - 723 State schools and 119 private schools with 163,570 pupils.

Doroshenko criticizes the insufficiency of schools for professional studies in Persia. A large expansion of professional studies, he says, is not possible in a country with "strong feudal survivals and a weak development of capitalism". By 1957 there were only 12 professional schools and 14 colleges, with 3,795 students. Many of those leaving these schools could not find work. Similarly, not enough trained teachers were available. In 1957 there were 35,319 teachers of primary schools, an average of one teacher per 535 of the population. The practice of replacing teaching staffs with secondary school-teachers

was unsatisfactory. In May 1953 the Ministry of Education opened training courses for agricultural school teachers, which was a "positive" development. On the general subject of the teachers' training schools, Doroshenko says that the Americans themselves chose the students for these, arranged lectures and invited American teachers who were paid high salaries. Even with the new policy of the Minister of Education, Doroshenko claims, almost all teaching material comes from American brochures and films, and is of a propaganda character.

In his section on higher education Doroshenko gives figures of the numbers of students in universities and other institutions, the numbers studying abroad in various foreign countries, and details of the faculties in the different universities. He notes that Tabriz University was originally set up "on the initiative of the democratic government of Persian Azarbayjan" and was subsequently allowed to remain open. He deplores the low proportion of women receiving higher education (0.01 per cent) and condemns the opposition of "the reactionary landlords and clergy" to higher education for women. He gives a table showing the numbers of students in the different faculties of Tehran University - the largest faculty being that of law - as illustrating the disproportionate demands for legal personnel made by Persia's "bureaucratic" administrative system.

Doroshenko also reviews the scope and progress of the campaign against illiteracy, whose inception he attributes to "progressive elements among the Persian intelligentsia". He admits that the campaign has assumed "wide proportions".

In a general criticism of Persian educational attitudes, Doroshenko complains that Persian history is taught in such a way as to present the people as "an ethnic conception, rather than a social one involving antagonistic classes". He also criticizes the idea of treating all Persians as one people, without taking into consideration the existence of national minorities. He deplores the continued influence of the Muslim faith on Persians, saying that this calls on the youth to exercise patience and uncomplaining obedience to God and the Shah. His final criticism is directed against the Americans. He accuses them of having converted Persia into an American base and of saturating Persian radio, cinemas, magazines and newspapers with American "propaganda". The teaching and use of English have assumed huge proportions, he says, and Persian students and teachers are now fighting against "the American ideology pressing on them, against the penetration of American monopolies in Persia, against Persia's participation in CENTO, and the conclusion of military agreements with the United States". However, he ends with the hope that "the national liberation and democratic movement of the Persian people is opening the road for the deliverance of Persian workers from semi-colonial dependence, exploitation, poverty and ignorance, the road to the development of the national economy and culture."

MOSADDEQ'S ROLE IN THE EVENTS OF 1951-3 IN PERSIA

Soviet writers have never expressed unqualified approval of Dr. Mosaddeq's part in the Persian oil nationalization events of 1951-3. According to the Soviet handbook MODERN PERSIA (1957), Mosaddeq's Government looked to the oil nationalization law to promote the interests of the Persian landlords and bourgeoisie, and resisted any expansion of the "democratic and worker and peasant movement", which was "the only firm basis of the struggle against imperialism for the nationalization of the oil industry". Mosaddeq's Government is also criticized in this work for using armed force against "democratic demonstrations", and for compelling the (Communist) Tudeh Party and "democratic trade unions" to work underground. On the other hand A.K. Lavrent'yev(1) claims that the successes achieved by Mosaddeq's Government would not have been possible without the support of the Tudeh Party, which "led the workers, artisans, peasants and intelligentsia". More recently, in a fairly detailed account of the events of Mosaddeq's premiership(2), Lavrent'yev depicts the latter's "bourgeois" bias as responsible for the failure of the popular "anti-imperialist" movement and the renewal of Persia's association with the Western countries. A striking feature of Lavrent'yev's narrative is the extent to which he criticizes Mosaddeq's policy from the standpoint of the Tudeh Party.

Lavrent'yev begins his account of the oil nationalization movement by examining the character and composition of the National Front. During the war years, he says, Mosaddeq headed a group of deputies in the Majles who, representing "the middle classes of the national bourgeoisie", came forward in defence of the national interests of the country; formed the National Front and, because of their active opposition to British imperialism and their support for national aspirations, they enjoyed mass support; they demanded the unconditional restoration to Persia of her oil wealth. The Tudeh Party, "the most massive and most organized force in the country", took up the same

---

(1) KRATKIYE SOOBSHCHENIYA INSTITUTA VOSTOKOVEDENIYA XXXVI, 1960, pp.86-96.

(2) IMPERIALISTICHESKAYA POLITIKA SSHA I ANGLII V IRANE, Moscow, 1960.

position on this issue; and, although after this suppression in 1949 it had to go underground, it took an active part in the struggle against the Supplemental Agreement with the Anglo-Iranian Oil Company which would have strengthened the British position in Persia.

Lavrent'yev's emphasis on divergence between the Tudeh Party and Mosaddeq begins at the outset of his account of Mosaddeq's premiership. When Mosaddeq announced his oil nationalization programme after taking office on 3 May 1951, Lavrent'yev says, the "Anglo-American imperialists" at once exerted pressure to restrain him from "extreme measures" and induce him to renew negotiations with the AIOC. On 9 May the Tudeh Party Central Committee published in BESUI AYANDEH an open letter to Mosaddeq calling for complete liquidation of the activities of the AIOC, the expulsion of foreign advisers from Persia, the restoration of Persian sovereignty over Bahrain and the nationalization of its oil, and the release of imprisoned patriots in Persia. To this Mosaddeq made no reply.

> "This behaviour was quite characteristic of the conduct of the Persian national bourgeoisie during the period of the general crisis of capitalism. On the one side it aimed at the national independence of its country and strove to make use of the popular movement for this end; on the other it was afraid of the strengthening of the democratic forces, and was frightened of its own people. The facts show that Persia's national bourgeoisie has come out actively against colonialism only when its own interests have been infringed. Accordingly, as a rule, it has not carried through to its conclusion what it has once begun and has contented itself with a certain extension of its position in the country. . It sought. . . to take advantage of the oil nationalization movement in order to distract the people's attention from democratic demands and to direct all its anger against the colonizers. . . Afraid of the further extension of the popular movement, it was disposed to have recourse to the aid of the imperialists."

An illustration of this, says Lavrent'yev, was a conversation which Mosaddeq had with the US Ambassador Grady; Mosaddeq claimed that the USA should support him in order to prevent the further spread of Communism. Mosaddeq's further activity, Lavrent'yev adds, shows that his constant aim was to create for himself a line of retreat and a base for collusion with imperialist circles. None the less, striving to obtain the maximum advantages for the national bourgeoisie, and not being in a position to ignore the people's demands, his Government took decisive steps to put the oil nationalization law into effect.

Lavrent'yev has no further complaint to make of Mosaddeq's attitude until 10 July 1951, when Mosaddeq wrote to President Truman accepting the proposal that Averill Harriman should visit Persia for discussions. The Persian people, says Lavrent'yev, "came out against this American interference in Persia's affairs". On 15 July, the date of Harriman's arrival, the "National Association for Struggle against the Imperialist Oil Companies in Persia" organized in Tehran a demonstration of 100,000 workers, students and others to demand the full implementation of nationalization, Harriman's departure from Persia, the withdrawal of British and American warships from Persian waters, freedom for parties and trade unions, etc. "Reactionary elements and foreign agents armed with knives" made a "provocative attack" on the demonstrators; the police intervened and opened fire, the meeting was broken up, and more than 100 persons were killed and 500 injured. Further repressions followed; the first Festival of Persian Youth and Students was banned, a military emergency was declared, and 80 persons were arrested including Rahim Namvar, the secretary of the "National Association".

This seems to have been, in Lavrent'yev's view, the turning-point in relations between the Mosaddeq Government and the popular forces. The rest of his account of the Mosaddeq regime is a narrative of popular protests and demonstrations demanding "democratic liberties" and the liquidation of "imperialist influence" in Persia, and of Government action to resist the first of these demands and to respond only partially to popular pressure on the second. He mentions in particular the popular demonstration of 30 September 1951 in Tehran, which "obliged" the Government to expel British specialists from Abadan; the Majles elections of January 1952, which "showed how great was the force of the Persian people's opposition to the anti-popular and anti-national policy"; the second congress of the "National Association for Struggle against Imperialism" in February 1952, which demanded that the Government "should cease blindly following the camp of war and imperialism and should unite with the democratic countries"; the same organization's meeting of 20 March 1952 on the anniversary of the oil nationalization law, and the Government's subsequent measures against the popular movement, including the "virtual imposition of martial law"; the closing of branches of the Federation of Democratic Youth, the arrest of "suspected persons", etc.; and the demonstrations on the anniversary of the July shootings of 1951, which were followed by the Shah's intervention, backed by the Americans, and the replacement of Mosaddeq by "the agent of the American monopolies" Qavam as-Saltaneh. Qavam as-Saltaneh's overthrow is in turn represented as the result of a vast popular movement of strikes, protests and demonstrations. Mosaddeq's subsequent action in breaking off relations with Britain is applauded, but Lavrent'yev points out that Persian "patriots" demanded

also that relations with the USA should be broken off; he quotes a letter to Mosaddeq from the Central Committee of the Tudeh Party, published in NAGHMEYE NAU of 15 October 1952, demanding the expulsion of American "spies", the rejection of all American influence and the offer of Persian oil to "the free democratic countries".

The final failure of the "anti-imperialist movement of the Persian people" Lavrent'yev ascribes to the shortcomings of Mosaddeq and his colleagues in the National Front. Mosaddeq, he repeats, represented those classes of the bourgeoisie who saw the need to end British domination and to resist American influence; "but Mosaddeq feared his own people, and had recourse to police measures in order to suppress the masses, who had risen in struggle for the complete liberation of their country." This fear accounted for the refusal of the National Front to cooperate with the Tudeh Party, "which repeatedly proposed to Mosaddeq to take joint action against the colonizers". Differences between the leaders of the National Front were exploited by "the British and American imperialists"; in particular, the religious leader Kashani and others, who were extreme reactionaries, were favourably disposed towards the Americans while being violently anti-British. After the abortive coup d'état of 15 August 1953, when the Shah fled to Baghdad, the Mosaddeq Government adopted a "passive" attitude and did not strive for the complete suppression of the conspiracy; the Tudeh Party in an appeal to the Persian people called for a united front of all parties and demanded that, now that the Shah, "the first agent of imperialism", had fled, all other "nests of conspirators" should be destroyed. The Mosaddeq Government, however, once again "displayed irresolution", which allowed the Shah's supporters and General Zahedi to seize power.

Lavrent'yev sums up his account of this episode with a quotation from Lenin: "It very often happens - indeed, it happens in the majority of cases - that the bourgeoisie of oppressed countries, although it supports national movements, at the same time finds common cause with the imperialist bourgeoisie and together with it fights against all revolutionary movements and revolutionary classes." Lavrent'yev evidently considers that the issue in Persia in 1951-3 was not merely the nationalization of Persian oil but something far more radical - the realignment of Persia's foreign policy towards the "democratic countries", and the "democratic" transformation of her internal regime.

The Soviet Union's own attempt to secure an oil concession in Persia is only very briefly mentioned by Lavrent'yev. He says that Soviet proposals for such a concession in 1944 "met with the approval of the Persian progressive public", but the Persian Government, under British and American influence, insisted on postponing any decision on this until the end of the war. In order to show British and American policy in the worst possible light Lavrent'yev omits all reference to

Soviet plans for the subversion of Persia during the crucial years of 1946 and 1947. As every Persian knows, the outstanding events of those years were the failure of the Azarbayjan separatist movement initiated by the Soviet Government, and the Persian Parliament's rejection in October 1947 of the Qavam–Sadchikov oil agreement signed in Moscow in April 1946. Of the negotiation of this ill-fated agreement Lavrent'yev makes no mention whatever when describing Qavam s visit to Moscow from 19 February to 11 March 1956 (p.31).
[For a Soviet account of the Azarbayjan affair and the Qavam–Sadchiko agreement, see CAR, 1956, No.3, pp.324–5.]

INDIAN-SOVIET CULTURAL RELATIONS

In Soviet writing on India the theme of cultural sympathy between the peoples of India and the Soviet Union has received much emphasis. The Tagore anniversary is now bringing this theme to the fore again in the Soviet Union.

The best available Soviet account of this subject is M.A. Kocharyan's DRUZHBA I SOTRUDNICHESTVO SSR I INDII (The Friendship and Cooperation of the USSR and India), published by the Soviet Institute of Oriental Studies (Moscow 1959). Some further information on the subject is provided in an article by L. Shaposhnikova ("Our Friends", SOVREMENNYY VOSTOK, No.10 of 1960). It is significant that Kocharyan divides his account of Soviet relations with independent India into two periods, 1947-54 and 1955-9. It may be recalled here (although of course the fact is not mentioned by Kocharyan) that the earlier of these two periods was marked by Soviet hostility to the Congress regime in India, which was only abandoned after 1954.

The period before 1954

According to Shaposhnikova, the peoples of India and Russia had been interested in each other for a long time, "but in the colonial period, the borders of India were closed both to the Soviet people and for the receipt of accurate information about the USSR". She goes on to say that in 1941, soon after the German invasion of the Soviet Union, the first Society of Friends of the USSR was formed in Calcutta, and similar societies soon appeared in many cities and villages. These societies expanded after India obtained her independence, and in 1951-2 the first festivals of Soviet films took place in Bombay, Calcutta and Madras, and the first Soviet delegations arrived in India. However, the Societies of Friends of the Soviet Union were comparatively few in number, and they were not sufficient to cope with the increased interest of Indians in the Soviet Union. What was needed was a united and efficient organization to promote friendship and cultural links between India and the Soviet Union, and to "acquaint the peoples of India with the truth about the life of the Soviet people". This organization would know how to lead the activity of all the Indian-Soviet friendship societies in the country. The initiative in the creation of such an organization was taken by the Bombay Society of Friends of the USSR,

and on 14 March 1952, at an inaugural conference in Bombay, a new Indian-Soviet Society for Cultural Relations was formed.

Kocharyan says of the first period following India's independence that, "for a number of reasons", the growth of Soviet-Indian relations in 1947-54 was not rapid. The difference between the social and economic systems and ideologies of India and the USSR was one reason. An important section of the Indian intelligentsia was educated and trained in the Western countries, and their "incorrect notions" about the USSR had a "negative influence". In these conditions the most effective methods of establishing cultural links were by exchanges of delegations, visits by leading cultural and scientific personalities, film shows, exhibitions, lectures and soirees. The ground-work in this direction was done in the Soviet Union by the Soviet Society for Cultural Relations with Foreign Countries (VOKS) and in India by the Indian-Soviet Cultural Society. A "gradual expansion" of Soviet-Indian cultural and scientific and technical relations began in 1952. This was the result of "the growing international links of Indian social organizations", and also of the interest in Soviet planning experience which was shown by Indian governmental institutions then engaged in India's first five-year plan. Kocharyan says nothing more of the 1947-54 period, except that during it "the ground was prepared" for subsequent closer relations.

Development of cultural contacts

Reviewing the period 1955-9, Kocharyan begins by recalling the visits by Nehru to the Soviet Union and by Khrushchev to India, and the emphasis laid in the joint Soviet-Indian communique of December 1955 on the development of closer cultural relations between the two countries, in the interests of mutual collaboration and mutual understanding. He then surveys the fields in which contacts between the two countries have developed over the past few years. Each year there has been a regular exchange of delegations of scientists. During the past four years representatives of the Soviet Academy of Sciences have taken part in each yearly session of the Association of the Indian Scientific Congress. The Soviet delegation has in different years been headed by the President of the USSR Academy of Sciences, A.N. Nesmeyanov, and Vice-Presidents I.P. Bardin, K.V. Ostrovityanov and A.V. Topchiyev.

From 1955 to 1958 the Soviet Union bought 23 Indian films for showing in the USSR. Soviet studios also released a number of documentary films about India - about Indian art, visitors from India to the USSR, and the exchange visits of Nehru and Khrushchev. In November 1956 in the USSR and in January 1957 in India there were two festivals

of Indian and Soviet films. In addition, there have been a number of provincial "little festivals", where various social organizations in India periodically organized weeks of Soviet films. Each year in the larger cities of the Soviet Union films about India are shown on India's National Day. Indian dances and music are popular with the Russians, and a number of Indian artists have visited the Soviet Union on tour. In the summer of 1956 a large delegation of Indian artists headed by A.K. Chanda, the Indian Deputy Minister of Foreign Affairs, visited the Soviet Union. A year later a tour through the Soviet Union of the Bombay "Little Ballet Troupe" was very well received. Soviet artists have also visited India. Early in 1956, artists from Uzbekistan made a trip to India, introducing Uzbek national songs and opera. At the end of that year a Soviet circus visited many Indian cities, and was very popular. In 1959 a group from the Soviet State Central Theatre of Puppet Shows had a successful tour in India.

Many efforts have been made to acquaint the Soviet people with Indian industrial and artistic accomplishments. At the end of 1955 and early the next year, on the initiative of Prime Minister Nehru, a large exhibition of Indian handmade goods was shown in Moscow, Leningrad and Kiev; 22,000 different Indian goods were on display, and hundreds of thousands of people visited the exhibition. Later in 1956 there was an exhibition of Indian fine arts in Moscow and Leningrad, and a photographic exhibition of Indian monuments of architecture and sculpture in Moscow.

Kocharyan stresses the importance of the publication of translations, and exchanges of artistic and scientific and technical literature between India and the Soviet Union. In the Soviet Union many translations of works by leading Indian writers and social and political figures have been published. From 1918 to 1 October 1958, 243 works by Indian writers were published in 26 languages of the Soviet Union, and these have had a circulation of nearly 11 million copies. In addition, from 1940 to 1958, almost five million copies of works by Soviet authors, in Russian, on political, economic, social and cultural problems of India have been distributed. In the Soviet Union also translations have been made into Indian languages of works of Russian and Soviet writers which previously had been known in India only in English translation.

In December 1956 a Soviet delegation took part in the conference of writers of the countries of Asia in Delhi. At this conference the Uzbek poetess Zul'fiya and the Georgian poet I. Abashidze spoke about the literature of the peoples of Central Asia and Transcaucasia. In their turn a large Indian delegation in 1958 took part in the Tashkent Conference of Afro-Asian Writers.

Exchanges of books have taken place between many libraries and scientific institutions of both countries. The library of the USSR Academy of Sciences in Leningrad was one of the first to establish a regular book exchange with Indian scientific institutions, research institutes, and scientific societies. In the first six months of 1955 alone this library sent 3,000 scientific publications to India, and received 700. Seven of the largest libraries in Moscow have established links with 330 Indian libraries and organizations. In 1958 they sent 12,373 publications to India, and received 2,237 in return. The two countries also send each other books and publications on a commercial basis.

The author mentions the amount of material about India which appears in Soviet daily newspapers, "acquainting Soviet society with current events in India". The Indian press, he says, does the same, commenting favourably on the development of Indian-Soviet relations. He notes the important work being done by the magazine "The Country of the Soviets", which is published by the Soviet Embassy in India weekly, with a large circulation in 12 Indian languages and English.

Moscow and Tashkent radios both broadcast regularly to India; Moscow broadcasts daily for five hours in Hindi, Bengali, Urdu, Tamil and English, and Tashkent daily for two hours in Urdu and English.

There has been cooperation between Soviet and Indian scholars on problems of Indian history and economy. In addition to the noted Indologists of the Soviet Union, an increasing number of new students are studying the difficult problems of India. Indian languages are studied in many Soviet universities and in secondary schools in Moscow, Leningrad and Tashkent. Soviet scholars have published dictionaries of Hindi, Urdu and Bengali. Courses of Russian studies are available in some Indian universities, and courses in Russian are given by several Indian-Soviet cultural societies.

In view of the interest shown by the Soviet public in Indian culture, a Society for Soviet-Indian Cultural Relations was formed in January 1958 in the USSR. In its first year parties were held on important historical anniversaries to celebrate Soviet-Indian friendship, lectures were given on India, films were shown and exhibitions organized. This society also helps to organize welcomes to Indian delegations which visit the USSR, and maintains regular links with Indian organizations and individuals through correspondence and exchange of information. Work to promote friendly links with India is also done by other organizations, such as the Soviet All-Union Trade Unions Council, the Partisans of Peace Committees, the Soviet women's and youth organizations, the Afro-Asian Solidarity Committee, the All-Union Society for the Dissemination of Political and Scientific

Knowledge, the USSR Ministry of Culture and the State Committee for Cultural Relations with Foreign Countries.

Shaposhnikova (op.cit.) refers to the most recent conference of the Indian-Soviet Cultural Society, which took place in Bangalore. It re-elected its national council, composed of 100 people, including lawyers, doctors, writers, artists, scholars, members of parliament and others. According to this writer there are now 142 branches of the Indian-Soviet Cultural Society with nearly 10,000 members, and many more exist in fact, but are not officially registered. The society publishes its own quarterly magazine, giving information about the Soviet Union and the activities of its various branches. In March 1960 the first conference of local Indian-Soviet friendship organizations was held in Lucknow. Soviet films were shown at the conference; an exhibition of Soviet books was held; an illustrated brochure on Indian-Soviet relations was published, and reports about the Soviet Union were read. A further expansion of activities was planned, including lectures and the dissemination of Soviet literature. Shaposhnikova emphasizes the role of women in the Indian-Soviet Cultural Society, some branches of which have special women's sections. She says that women in India, though granted rights under the new Constitution, still do not have full equal rights with men in the life of their country; they are especially interested in the role of women in the Soviet Union, as engineers, scholars, air pilots and in all other walks of life.

The Tagore anniversary

May 1961 marked the 100th anniversary of the birth of Rabindranath Tagore, and the Soviet Union has been publicizing this anniversary and claiming Tagore as a great friend of the Soviet Union. Many books and articles are appearing in the Soviet Union dealing with Tagore's life and works.

PROBLEMY VOSTOKOVEDENIYA (No.1, 1961, pp.235-6) reviews some of the preparations taking place for the celebration of this anniversary. A Soviet preparatory committee was formed, headed by the writer N.S. Tikhonov, and including many leading Soviet scholars on India, and Soviet artists. The State Publishing House is preparing for publication a 12-volume collection of Tagore's works in Russian translation and many publications are being prepared in other Soviet republics and in other languages. The Publishing House of Eastern Literature is producing a collection of research monographs devoted to Tagore, including articles by Soviet, Indian, Czech and Rumanian scholars. The same Publishing House is producing the collection of documents "Rabindranath Tagore, Friend of the Soviet Union", concerning Tagore's visit to Russia in 1930; many of these documents from the Soviet archives will be

published for the first time. A collection of writings on Tagore by Soviet and foreign scholars will be translated into English and Bengali.

Many newspapers and magazines, including SOVREMENNYY VOSTOK, MEZHDUNARODNAYA ZHIZN', PROBLEMY VOSTOKOVEDENIYA, INOSTRANNAYA LITERATURA, VOPROSY LITERATURY, NOVOYE VREMYA, OGONEK and Union republican journals are printing articles on Tagore, as are all the newspapers. The Musical Publishing House is issuing collections of musical works by Russian and Soviet composers based on Tagore's texts, as well as records of Tagore's songs both in the original and in Russian translation. Many lectures on Tagore are planned; in April there was to be a joint scientific session of many learned societies; and Soviet scholars were going to India to participate in an Indian symposium on Tagore. Exhibits were being prepared on "Tagore in the USSR", which were to be sent to India, and Soviet radio and television were planning full coverage of the celebrations.

Reviewing the symposium dealing with Tagore's two-week visit to Russia in September 1930, AZIYA I AFRIKA SEGODNYA (No.3 of 1961) says that this collection, entitled RABINDRANAT' TAGOR - DRUG SOVETSKOGO SOYUZA, includes verbatim reports of conversations which Tagore had with Soviet writers, artists, public figures, students and peasants, and also his correspondence with VOKS and with Soviet writers and journals. An article in the same issue by E. Borovik describes Tagore's Russian journey and the impressions of Russia which he later published. Borovik emphasizes that Tagore, as the citizen of a multi-national and multilingual state, was interested in how national and religious discord had been abolished in the Soviet Union; he fought all his life against colonialism and against poverty and the tyranny of the rich. Tagore's social, political and religious views are also outlined in an article in SOVREMENNYY VOSTOK (No.2 of 1961) by Ye.Chelyshev. Tagore's achievement, says Chelyshev, lay in making the simple man realize his greatness and believe in his strength. Although in his world outlook an idealist and a religious man, Tagore "did not regard the deity as an unknowable abstract being"; his love and belief in the deity were inseparably linked with love and belief in man, in whom he saw part of the deity. He was free from religious fanaticism, and his religious and philosophical conceptions "bear an optimistic and vital character".

Gandhi and Tolstoy

The relations between Gandhi and Tolstoy are another theme which has recently received notice in the Soviet Union. One of the earliest links between India and Russia, according to an article by A. Shifman, entitled "Lev Tolstoy and Mahatma Gandhi" (SOVREMENNYY VOSTOK, No.9, 1960, pp.16-19), was the friendship and correspondence between the

great Russian writer and the Indian leader. The author writes of Tolstoy's interest in India dating from his youth, when he first met a Buddhist monk from India in Kazan'. Since that time he constantly studied India's philosophy, literature and folklore. As far back as 1858, says Shifman, Tolstoy sympathized with India and her struggle for independence. During the last 10 years of Tolstoy's life he corresponded with many people from the East, including India, and many of them - writers, editors, students, teachers and others - expressed their admiration of him, and described what they called the grievous situation in their country, asking for Tolstoy's aid and support. Gandhi, says Shifman, acknowledged the great influence which Tolstoy had on his life, and shared Tolstoy's hatred for imperialism and racialism; this aspect of the correspondence between the two, which was still insufficiently known both in Russia and abroad, had much contemporary significance.

THE WORKERS' MOVEMENT IN INDIA IN 1934-6

In an article in VOPROSY ISTORII I LITERATURY STRAN ZARUBEZHNOGO VOSTOKA (A symposium published by Moscow University, Moscow, 1960, pp. 62-80), L. Shaposhnikova writes on "The Workers' Movement in India in 1934-1936". This was the period when the Indian Communist Party abandoned its "hard" leftist line and began to seek rapprochement with the Congress Party and the formation of a united front. This coincided with a general "softening" of Soviet and international Communist policy, which was given formal approval at the Seventh Comintern Congress in 1935, mentioned by Shaposhnikova in her article.

Shaposhnikova states that the economic depression of 1929-33 had no direct influence on Indian industry, but its after-effects did affect the general situation of the Indian proletariat. By 1935 there were over 600,000 workers out of work in industry, and the general increase in the supply of workers over the demand resulted in the lowering of the living standard of the working-class, with cuts in pay ranging from 25 to 50 per cent and higher rents. According to the author, the Constitution offered in 1935 was intended to weaken the national movement and to split the unity of the people. The proposed Federal scheme of dividing the country into regional areas by nationalities was seen as a move to increase the political role of "reactionary princes", who would gain a disproportionately large number of seats in All-Indian legislative organs. The Constitution did not concede the demands of the main groups and parties of India for political liberty, and the question of their attitudes towards the Constitution became the cornerstone of the policy of all Indian parties and mass organizations. Into this struggle for political independence, led by the National Congress, the working-class introduced its own proletarian methods and ideology.

In the period immediately before, that is, from 1928-33, the Communists had gained partial control of the "advanced part" of the proletariat. However, despite this, the directing current in the Indian working movement was reformist rather than revolutionary. The struggle between these two elements had led to a series of splits in the All-Indian Congress of Trade Unions which had weakened the forces of the Indian working-class and divided it. During the period under

discussion in this article two large trade union centres were headed by the reformers and one by revolutionary trade union members.

During this period there was a considerable number of strikes in India, the biggest being that of the textile workers early in 1934. They demanded an increase of 25 to 50 per cent in their wages, a 50 per cent cut in their rent and recognition of the trade unions. The strike involved nearly 127,000 workers and was very highly organized. From the beginning it was a militant strike, with the workers attacking the police and troops sent to suppress the strike. Along with their economic demands the strikers put forward a series of political demands, such as freedom of organization, speech and meetings, the right to strike, the freedom to take political decisions and the abolition of legislation directed against the worker. But, the absence of unity in the ranks of the workers led to failure. In 1935 the number of strikes was less, because the situation in industry had become somewhat stabilized and the effects of the economic crisis were less marked. The absence of united leadership in the workers' organizations and the presence of many parallel unions introduced disorganization into the ranks of the Indian proletariat. The majority of the strikes that did take place were in Bombay, and 92 of them were as a result of a reduction in wages; 54 of them were fully or partially won by the workers. The strikes in 1935 extended to some of the tea plantations and light industry, but there was little participation by the metalworkers, miners or railway workers, because, according to Shaposhnikova, the majority of them were under the influence of the leaders of the National Federation of Trade Unions, which was trying to restrain open action by the workers. In 1936 the workers won 47 per cent of the strikes, including some among workers in jute factories and shipping companies and on the railways. During this whole period the class solidarity of the Indian proletariat grew as did their desire for unity, and with this an active struggle started against strike-breakers.

According to the author, a feature of the strike movement of 1934-6 was the strengthening of the class struggle of the proletariat and the growth of the influence of the Communists. After the formation of a united Communist Party in India, it began to be more organized, single-minded and effective. Communists played a part in the strike of the textile workers in 1934, concluded an agreement with the reformists of the All-Indian Congress of Trade Unions on the unity of the movement and joined a united central strike committee. The initiative in this union, according to Shaposhnikova, came from the Communists, who turned toward the leadership of the All-Indian Congress of Trade Unions with proposals for uniting the various trade unions. They came to an agreement in Calcutta in April 1935 which was based on the recognition of the principles of class struggle, a single union in each branch of industry, refusal to unite with any foreign organization and freedom of

propaganda and criticism. The author says that reformist and revolutionary elements were united in their views on the economic struggle of the working-class. But she accuses the former of having sought to direct the efforts of the proletariat towards partial economic concessions and of having propagated the theory of class cooperation of labour and capital. She also accuses them of reflecting the interests of the national bourgeoisie, and supporting the participation of the working-class in an anti-imperialist movement under the leadership of the National Congress. The leadership of the National Federation of Trade Unions is said to be linked with the British Labour Party and to have tried to lead the proletariat away from the political struggle.

By 1936 there were 241 registered trade unions, with 268,326 members; but unofficially there were over 500,000 organized workers. The best organized branches of the working-class were the railway, transport and textile workers, and they were responsible for a number of the strikes. The union of the two large trade union centres referred to above led to a strengthening of the All-Indian Congress of Trade Unions and in 1936, at its 15th session it passed a resolution which noted a number of shortcomings in the trade union movement, namely, a split in the workers' ranks, the defeatist policy of the leaders of the right wing, sectarianism among the leaders of the left wing, the insufficient mass character of the unions and a scornful attitude towards the inclusion of workers in the political struggle. After the All-Indian Congress of Trade Unions had united with the Red Congress, a joint appeal was put out expressing the hope that the National Federation of Trade Unions would unite with them. But the latter would not support a single workers' front in which revolutionary elements were to play a set role. According to Shaposhnikova, the mass movement of the working-class towards unity forced the leadership of the Federation to continue conversations, and in August 1935 representatives of both trade union centres created an All-Indian united workers' bureau. Nevertheless, little progress was made because of the insistence of the National Federation on the acceptance of its statutes by a united body. The 15th session of the All-Indian Congress of Trade Unions only agreed to this with some reservations.

During this period the economic and political campaigns of the working-class became more closely interconnected. The Indian proletariat became more active in and concerned with national liberation, and joined with the whole Indian people in pressing the demand for independence. They supported the anti-imperialist slogans of the National Congress, which caused the influence of the National Congress on the working-class to be decisive. This is explained primarily by the fact that the Indian proletariat considered the struggle for independence as the main objective of its political movement, which was in fact headed by the National Congress. The workers involved in strikes

increased their demands for the repeal of "repressive laws" and the freeing of political prisoners. They agitated against the new Constitution, and often held political meetings during the strikes.

The author admits that until 1935 the Indian Communists "underestimated the common national movement and did not give the attention to it that it deserved". The progress of the political struggle in India, as well as "a series of resolutions about a single anti-imperialist front" put out by the Seventh Congress of the Comintern, "helped the Communists to begin to get rid of the manifestations of sectarianism". At its 15th session the All-Indian Congress of Trade Unions called on workers' organizations to participate actively in the national liberation movement, and passed a resolution calling for a political strike as the best way of pursuing the "anti-imperialist struggle". The whole question of cooperation with the National Congress played an important part at this session. It declared itself in favour of cooperation with the National Congress on condition that the latter "supported the economic and political demands of the working-class and carried out appropriate measures for the participation of workers in the Congress through its class organizations, with the object of (1) protesting against the new Constitution; (2) coming out against the imperialist war; (3) defence of the Soviet Union (sic); (4) defence of civil freedoms; and (5) safeguarding the interests of the working-class". The All-Indian Congress of Trade Unions demanded a constituent meeting of the peoples of India, on the basis of universal electoral rights, with a view to uniting all democratic forces in a "single anti-imperialist front" against the new Constitution.

The National Congress is described as having manifested a desire for rapprochement with workers' organizations, and in December 1936 they recognized that the participation of organized workers and peasants in a single front "would raise its strength and ought to be welcomed". In 1936 it created a labour sub-committee to expand its influence on the working-class. But the leftist leaders of the National Congress were omitted from this sub-committee, and as a result it limited its cooperation to the legitimate activity of the trade unions, and only to those whose principles did not conflict with the ideals of the Congress. Attempts were made by the All-Indian Congress of Trade Unions, even before its 15th session, to work out proposals for the union of workers organizations with the National Congress. The National Congress leaders, however, would not agree to collective representation of the workers' unions, and tried to restrict the "democratization" of the National Congress to the creation of a reformist labour sub-committee. This conflict in demands was extended to the National Congress itself, with the left and radical elements (including Nehru) supporting the demands of the trade unions for collective union with Congress. The right wing came out against this collective adhesion

and, with the help of the provincial committees of the Congress, won the day. The workers' organizations continued to campaign for the inclusion of the broad masses of workers in the Congress on the basis of individual membership, since they still saw the National Congress as the largest anti-imperialist organization, and sought to increase the political standing of the workers' organizations in the general movement for independence. At the same time the workers sought and achieved more active cooperation with the peasants. The workers supported the National Congress in the pre-electoral campaign in late 1936, and promised to fight "against reactionary constitutions, for independence and the defence of the economic and political rights of the Indian people". They claimed much of the credit for the success of the National Congress in the elections of 1937.

JOINT SINO-SOVIET EXPEDITION IN SINKIANG

In 1957 the Chinese Academy of Sciences organized a scientific expedition to study the climatic and other natural conditions in Sinkiang. The Chinese invited a number of Soviet scientists acquainted with the natural conditions of the desert areas of the USSR to participate in this undertaking, known as the Sinkiang Combined Expedition. A series of articles on the findings of this expedition has recently been published as a book under the title THE NATURAL CONDITIONS OF SINKIANG, edited by E.M. Murzayev and Chou Li-San (Moscow, 1960). It is presented as a joint work of the Institute of Geography of the USSR Academy of Sciences and the Sinkiang Combined Expedition of the Chinese Academy of Sciences. A note in the introduction mentions that the book was being published at the same time in Chinese by the Chinese Academy of Sciences.

The articles are mainly of a technical nature, giving information on surface and underground waters, soil and vegetation, geomorphological peculiarities, the palaeogeographic past of large areas of Sinkiang, and land reclamation possibilities. The authors plan to continue their investigations and to publish further works on the material assembled. Sinkiang has been comparatively unstudied in the past, especially in comparison with the knowledge that is available about eastern China and Soviet Central Asia and Kazakhstan.

The introductory article, by Murzayev, describes the general work of the Sinkiang Combined Expedition. He draws attention to what has already been discovered about other parts of Central Asia, emphasizing how successful the Soviet Union has been in utilizing their natural riches, expanding the borders of the oases and correspondingly reducing the desert area, and in exploiting mineral and vegetable resources. Similar work has been done in Mongolia, in studies of the natural conditions of the Gobi Desert. The purposes of the present expedition were linked with the internal needs of China. The author points out that the arid lands of China occupy a large area and have been very sparsely populated up to now because of the poor quality of the land. China on the whole has a very high density of population, while in western China there are great possibilities for developing new lands, especially in Tibet, Inner Mongolia and Sinkiang. Expeditions to

Mongolia and Tibet will be planned in the near future.

The Sinkiang-Uygur Autonomous Region, like the deserts of Soviet Central Asia, lies in a zone of continental desert. Settlements in Sinkiang are of an oasis type, the oases being located chiefly at points where rivers enter the valleys from the mountains. For a long time this area has been primarily agricultural. In 1949 industrial production was only 1.26 per cent of the total. Murzayev expresses his belief that the area will soon become more industrial than in the past, and that agricultural production will grow by raising productivity and by the reclamation of land. However, the utilization of the virgin lands of Sinkiang demands detailed knowledge of the natural conditions and resources of the areas concerned. In the deserts only irrigated agriculture has been developed; the reclamation of these lands involves the difficult task of finding new sources of water and conveying them to the fields. Irrigation from shallow subsoil waters leads to salination of the areas already reclaimed.

The main task of the Sinkiang expedition was the study of the natural conditions and resources of Sinkiang for the expansion of agricultural production. The expedition began its explorations in 1956 in the northern part of the country. In 1957 it expanded its operations, and 10 major branches were organized: geomorphological, hydrogeological, hydrological, botanical, soil, tectonics, economic and geographic, agronomical, zootechnical and entomological. Many problems were met with in the work of the different branches, and much hard work was involved. Detailed excavations were made, for example, in the basin of the Manas River, the deepest river of Sinkiang, carrying water from the Tien Shan to the Dzungarian Desert. Since there are great stores of water in this river basin, it is possible to use them for watering large tracts of land. Therefore the expedition was involved with the study and mapping of top-soil and vegetation soil and relief, hydrological surveys of the Manas River and its tributaries and terminal lakes, clarification of hydrogeological conditions and stores of underground waters in the areas of agricultural development, etc. Observations were made in other areas on problems of water evaporation. Other groups studied the improvement of saline soils. In general, the overriding problem was how to utilize most efficiently the various sources of water in Sinkiang.

There is an article by A.A. Yunatov on soil geography and ecology. The botanical branch of the Sinkiang expedition had five main tasks: (1) to establish the general features of the vegetative soil; (2) to study the flora of the region; (3) to clarify the basic types and formations of vegetative soil and their characteristics; (4) to compile a small-scale (1:1,000,000) geobotanical survey map; (5) to work out measures for a rationalized use of vegetative soil, especially as a

natural feeding base for local livestock. The author summarizes what Soviet botanists have already done and warns against too many generalizations in the study of deserts, since there are several different types of desert. He stresses that the deserts of Sinkiang are quite different from those of Soviet Central Asia. One important result of the Sinkiang expedition is the establishment of the geobotanical boundary in Sinkiang, which almost coincides with the state boundary between the Soviet Union and China. The types of land within Sinkiang are studied under four categories of deserts, steppes, forests, and high mountain vegetation.

V.A. Nosin writes on the work of the soil branch of the Sinkiang expedition. Its task was to provide the scientific data for measures of land improvement and reclamation, "in order to facilitate a rapid and more rational development of the area's agriculture". The article gives technical data, with charts, on the characteristics of the different types of soil.

The character and extent of glaciation in the Chinese part of the Tien Shan is the subject of an article by B.A. Fedorovich and Yang Ting-hsiang. N.T. Kuznetsov writes of the hydrology of the Chinese part of the Tien Shan, stressing its importance in the further development of hydrotechnical construction in China. The article is limited mainly to an examination of the sources of the tributaries of the Tien Shan, establishing the average flow over a period of years, and assessing the hydrological role of inter-mountain depressions.

N.T. Kuznetsov and E.M. Murzayev are the authors of an article on Lake Baghrash. The group studying this area sought to evaluate the possibilities of utilizing the water resources of the Kaidik-Gol and Konchedar'ya rivers: the first is the principal feeder of Lake Baghrash, and the second flows from it.

Kuznetsov and Tang Chi-cheng are co-authors of an article on the chemical composition of the river waters of the Chinese part of the Tien Shan. Their branch made a study of 42 different points in the rivers of the Tien Shan, to study the general composition of the water and its mineral qualities. The results of this study showed that these river waters were suitable for irrigation, agricultural and industrial water supplies, drinking, and economic and everyday needs. In contrast, the waters of those desert rivers which feed mainly on strongly mineralized subsoil waters are not suitable for any of these purposes. This information will be of great help in the further development of this part of China.

The underground waters of sub-mountain plains in Sinkiang are the subject of an article by V.N. Kunin. He expresses the hope that the information gained from the study of these subsoil waters will help in the control of surface waters; this information is only part of a general study, just beginning, of all Sinkiang's water resources.

Centre (as on map)	Chinese Name	Wade-Giles Transcription
Aqche	阿合奇	A-ho-ch'i
Aqsu	阿克蘇	A-k'o-su
Altai	阿勒泰	A-le-t'ai
Artush	阿圖什	A-t'u-shih
Avat	阿瓦提	A-wa-t'i
Sanji	昌吉	Ch'ang-chi
Kura	昭蘇	Chao-su
Kojiger	寧西	Ning-hsi
Cherchen	且末	Ch'ieh-mo
Faizabad	伽師	Ch'ieh-shih
Zimunay	吉木乃	Chi-mu-nai
Fuyan	吉木薩爾	Chi-mu-sa-erh
Tsingho	精河	Ching-ho
Chingil	青河	Ch'ing-ho
Kuchengtze	奇台	Ch'i-t'ai
Charkhliq	婼羌	Ch'o-ch'iang
Fukan	阜康	Fou-k'ang
Bulun Tokhoi	福海	Fu-hai
Koktogay	富蘊	Fu-yün
Qomul	哈密	Ha-mi
Khabakhe	哈巴河	Ha-pa-ho
Ho-ching	和靖	Ho-ching
Khobuk	和豐	Ho-feng
Tawilgha	和碩	Ho-shih
Khotan	和闐	Ho-t'ien
Dushamba	新和	Hsin-ho
Karabura	新源	Hsin-yüan

Centre (as on map)	Chinese Name	W Tr
Khorgos	霍城	Hu
Khutubi	呼圖壁	Hu
Kuldja	伊寧	I-
Aturuk	伊吾	I-
Kalpin	柯坪	K'
Kucha	庫車	K'
Korla	庫爾勒	K'
Yanishar	鞏留	Ku
Lob	羅布	Lo
Bugur	輪台	Lu
Merket	麥蓋提	Ma
Manass	瑪納斯	Ma
Mi-ch'üan	米泉	Mi
Niya	民豐	Mi
Qaraqash	墨玉	Mo
Muleykhe	木壘河	Mu
Nilka	尼勒克	Ni
Hoshang	額敏	O-
Maralbashi	巴楚	Pa
Bai	拜城	Pa
Barkul	巴里坤	Pa
Qarashahr	焉耆	Ye
Guma	皮山	P'
Jimpan	博樂	Po
Eurchum	布爾津	Pu
Pichan	鄯善	Sh

ORIENTAL STUDIES AT LENINGRAD STATE UNIVERSITY

Leningrad University has recently published a book intended for the XXVth International Congress of Orientalists, entitled ORIENTAL STUDIES IN LENINGRAD UNIVERSITY (UCHENYYE ZAPISKI LGU, No. 296, 1960), reviewing the history and present state of oriental studies at the University. The book includes a number of articles by specialists in the several fields of oriental studies, including the Departments of Chinese, Korean, Japanese, Mongolian, Turkic, Indian, and Iranian Philology, and of Arab and African Studies, and the Departments of the History of the Countries of the Far and Near East. A.N. Kononov, head of the Department of Turkic Philology, is the author of the first article, "The Oriental Faculty of Leningrad University".

After a long review of the historical development of oriental studies at Leningrad University, which date back to early in the 19th century, Kononov describes the present composition and work of the university. The Oriental Faculty has nine philological and three historical departments, which are as follows:

Philological Departments

1. Chinese (Acting head, Prof. A.A. Kholodovich), with courses in Chinese, Tibetan, Burmese, Vietnamese and Indonesian.
2. Japanese (Acting head, Dotsent* Ye.M. Pinus).
3. Korean (Head, Prof. A.A. Kholodovich).
4. Indian (Head, Dotsent V.A. Novikova), with courses in Hindustani, Bengali, Marathi, Panjabi, Tamil, Telugu and Sanskrit.
5. Mongolian (Head, Dotsent D.A. Alekseyev), with courses in Buryat, Mongolian and Kalmyk.

---

* In the USSR a dotsent is a teacher in a VUZ having a degree of Kandidat of Sciences (i.e. the lowest Soviet university degree).

6. Arabic and Semitology (Head, Dotsent V.I. Belyayev), with courses in Arabic, Ancient Hebrew, Syrian and Aramaic.

7. Iranian (Head, Prof. A.N. Boldyrev), with courses in Persian, Tadzhik, Afghan, Kurdish, Ossetin and the Pamir languages.

8. Turkic (Head, Prof. A.N. Kononov), with courses in Turkish and the Turkic languages of the USSR.

9. African Studies (Head, Prof. D.A. Ol'derogge), with branches in philology and history, and courses in Amharic, Hausa, Swahili, Zulu and Bandingo.

Historical Departments

1. History of the Countries of the Far East (Head, Prof. G.V. Yefimov), with courses on China, Japan, Korea, Mongolia, India and the countries of South-East Asia and Indonesia.

2. History of the Countries of the Near and Middle East (Head, Academician I.A. Orbeli), with courses on the Arab countries, Persia, Turkey, Central Asian countries and Transcaucasia.

3. History of the Ancient East (Head, Academician V.V. Struve), with courses on Egypt and Assyria and Babylonia.

On 20 May 1955 the Ministry of Higher Education of the USSR approved a study plan for individuals wishing to study at the Oriental Faculty of Leningrad State University and to specialize in eastern languages and literature. The course is of five years, and graduates qualify as "orientalist-philologists". The course comprises an eastern language (primary and subsidiary, 2,418 hours), an introduction to philology, the history of the literature in the primary language, the history of the East, the history and geography of the relevant country, one or two foreign (western) languages, the fundamentals of linguistics, and literary criticism. In addition, each department conducts courses and seminars on special subjects and lectures on optional subjects such as history of culture and art.

On 18 April 1955 the Ministry of Higher Education approved a course of study for those wishing to specialize in a particular country of South-West Asia, with a five-year course qualifying the student as stranoved-vostokoved (orientalist specializing in a country) and teacher of history in secondary schools. For this course the basic subjects would comprise an eastern language (1,514 hours), the history, geography, economics, literature and state and political structure of the country studied, historiography and sources of material (istochnikovedeniye), the history of the USSR, and of primitive society,

the Ancient East, the Middle Ages and modern times, as well as the history of the countries of South-West Asia, a foreign (western) language and a series of optional courses and seminars. Both these study courses are planned to prepare qualified orientalists to work in both scientific and practical oriental studies.

Recently the work of the faculty has been re-examined, with special attention paid to the improvement of the philological training of students, a thorough study by students of the present-day situation in the countries of Asia and Africa, and an improvement of ideological training. Special care has been taken to improve teaching in the spoken languages, with emphasis on correct pronunciation. The course of study is now divided into three periods: (1) lectures in the department (four years); (2) practice in the country of the language studied, or probation in a Soviet orientalist scientific research institute or other institutions, such as museums or libraries (one year); and (3) the preparation of a graduation thesis (half a year), thus making a total of five and a half years.

During the past 10 years the teaching staff of the faculty has been increased by the addition of 20 young graduate orientalists who were formerly pupils. There has also been a considerable increase in scientific research by the professorial and teaching staff. In 1958, 147 articles, translations and books were published.

The scientific research of the faculty in recent years has been in the following directions: the study of the present condition and history of eastern languages; the study of the history of the peoples of the countries of Asia and Africa, with special attention to such subjects as the anti-feudal and national liberation movement in the countries of Asia and Africa, the construction of socialism in the countries of the East, and the relations of Tsarist Russia and the USSR with the countries of the East; research in the history and theory of eastern literatures; and the study of the history of oriental studies carried out in eastern countries.

The author notes the increased demand for students graduating from the eastern faculty, as well as for all orientalists, and stresses the importance of raising the quality as well as the quantity of such specialists.

N.V. Lobanova in an article on "The Department of Indian Philology", reviews the history of Indian studies at Leningrad University, which began in the mid-19th century. The former head of this department, A.P. Barannikov, is quoted as saying that of all the eastern disciplines the most noteworthy changes during the Soviet period have occurred in Indian studies. Such changes include the inclusion of new Indian

languages and literature, and work on the problems of Indian history, such as the history of the national liberation movement. The development of courses in Hindi and Urdu is discussed, as well as the introduction and progress of courses in Sanskrit. In 1953 and 1954, in connexion with the re-examination of the general study plan of the Oriental Faculty, many of the courses in the Indian Department were reorganized, with the introduction of special courses and seminars on Indian languages and literature. Specialists are at present being trained in Indian history, Hindi, Bengali, Marathi and Tamil. With the growth of political and cultural relations between the USSR and India, Soviet specialists have begun going to India to complete their studies.

In May 1956 Dotsent V.A. Novikova went to India for a year to study Bengali literature and folklore, perfect her conversational knowledge of the language and study ancient and modern Indian culture. Novikova spent the major part of her time in Calcutta, studying in the university and working in scientific libraries. She gathered material for her course on the history of Bengali literature and for a monograph on Bonkimchondro Chottopadhai, as well as making a study of Tagore's poetry.

In September of the same year V.I. Balin went to Benares to learn more about his own field, Hindi language and literature, and to become better acquainted with the culture of the country. At the University of Benares, Balin concentrated on medieval and modern Hindi literature and collected material for a monograph on the life and works of Premchand.

Since 1953 delegations of Indian scholars, students, writers and public figures have visited the Oriental Faculty and the Department of Indian Philology. In 1958 the noted Indian philologist Prof. Suniti Kumar Chatterji visited Leningrad. In the same year Indian specialists at Leningrad University welcomed a delegation of Indian scholars headed by Prof. N. Datta, President of the Asian Society of Calcutta. Both teachers and students of the Department of Indian Philology have been carrying on a correspondence with Indians for a number of years in Hindi, Bengali, Marathi, Panjabi and Tamil.

THE BORDERLANDS IN THE SOVIET PRESS

Below are reviewed reports on the Borderlands countries, with the exception of India, appearing in Soviet newspapers and periodicals received during the period 1 April - 30 June 1961.

AFGHANISTAN

Afghanistan's National Day, 27 May, was marked by many special articles in the Soviet press. Long articles in PRAVDA, IZVESTIYA, BAKINSKIY RABOCHIY, KOMMUNIST TADZHIKISTANA, PRAVDA VOSTOKA, and TURKMENSKAYA ISKRA reviewed Afghanistan's 43 years of independence, commenting favourably on her policy of neutrality. All articles reviewed the history of friendly Soviet relations with Afghanistan, including the 40-year old Treaty of Friendship between the two countries and the extensive Soviet economic aid over the years.

Extensive coverage was given in the Soviet press to the visit to Russia in early April of the Prime Minister of Afghanistan, Sardar Muhammad Daud. Daud arrived as the personal guest of Khrushchev, and a meeting between the two leaders was reported in PRAVDA on 8 April. They discussed questions of mutual interest to the two countries. The Pushtunistan issue was discussed also, and the position of both countries that had been expressed at the time of Khrushchev's visit to Afghanistan in March 1960 was confirmed (see CAR, 1960, No.2, p.227). On his way back to Kabul, Premier Daud stopped in Tashkent, and was greeted by leading Uzbek officials. BAKINSKIY RABOCHIY on 12 April reported an interview given by Daud to a correspondent of the Bakhtar News Agency. Concerning Afghanistan's position on the Pushtunistan issue, the Prime Minister declared: "We consider the struggle of the Pushtun people for their freedom as lawful. Afghanistan is rendering every support to the Pushtun people in its struggle. We are convinced that this just and lawful struggle will end with victory for the Pushtun people."

In a further commentary on Pushtunistan appearing in BAKINSKIY RABOCHIY on 18 April, the British are accused of having taken "age-old

AFGHANISTAN
50 0 50 100 150 200
International boundaries.
Province boundaries.
Sands.
J.P.
KARAKUM SANDS
TURKMEN SSR
UZBEK SSR
TADZHIK SSR
Merv (Mary)
Tedzhen
Andkhui
Aqcha
Balkh
Shibarghan
Sar-i-Pul
Murchaghar
Takhta-Bazar
Maruchak
Maimana
Kala-Qala
Bala-Murghab
Kushka
Qara-Tepe
Gulran
Qala-i-Nau
Herat
Karrukh
Kariz Mulla
Kundur
Qala Hissar
Telak
Farsi
Sabzawar
Purchaman
Zirni
Khwaja Ra'uf
Mushkan
Farrah
Dilaram
Nauzad
Musa Qala
Ghorak
Khash
Chakhansur
Chahar Burjak
Rudbar
Qandahar
Qala-i-Jadid
Dasht-i-Margo Desert
Registan Desert
Termez
Qurghan-Tiube
S. Kuliab
Lake Shiwa
Shahr-i-Buzurg
Faizabad
Khazret-i-Imam Sahib
Qunduz
Taliqan
Ishkamish
Jurm
Zebak
Tash Qurghan
Khanabad
Mazar-i-Sharif
Baghlan
Pul-i-Khumri
Fereng
Doshi
Banu
Jabal-us-Siraj
Charikar
Bamiyan
Qala Qazi
Istalif
Paghman
KABUL
Jalalabad
Bala Bagh
Arghandi
Dar-ul-Aman
Qala Safarak
Panjao
Daulat Yar
Hari Rud
Shaikhabad
Ali Khail
Dai Kundi
Ghazni
Gardez
Sang-i-Masha
Ujaristan
Muqur
Chahar Deh
Lake Ab-i-Istada
Bara Khail
Marjan
Qalat-i-Ghilzai
Peshawar
Rawalpindi
Chitral
Indus
Kunar
Farah Rud
Helmand
Arghandab
Herat Province
Farah Province
Imaimana Province
Qandahar Province
Kabul Province
Ghazni Province
Eastern Province
Southern Province
Nuristan
Badakhshan
Hindu Kush
Paropamisus

Afghan lands peopled by the Pushtuns, and included them in their former colony, India". When in former years the Afghan Government repeatedly asked that the Pushtun people be allowed to decide their own fate, the British, according to this article, refused this demand, and after India gained her independence these lands were given to Pakistan. At the present time Pakistan was occupying Pushtunistan with troops and bombing parts of the region, which had created "a threat to the peace and security in this part of Asia". The Soviet Union "cannot remain indifferent to the military provocations so close to the southern borders of the USSR. The Soviet Government supports friendly Afghanistan in her just struggle for a peaceful settlement of the Pushtun problem in accordance with the will of the Pushtun people." However, Soviet threats noted in CAR, 1961, No.2, pp.220-1 have not been repeated.

PAKISTAN

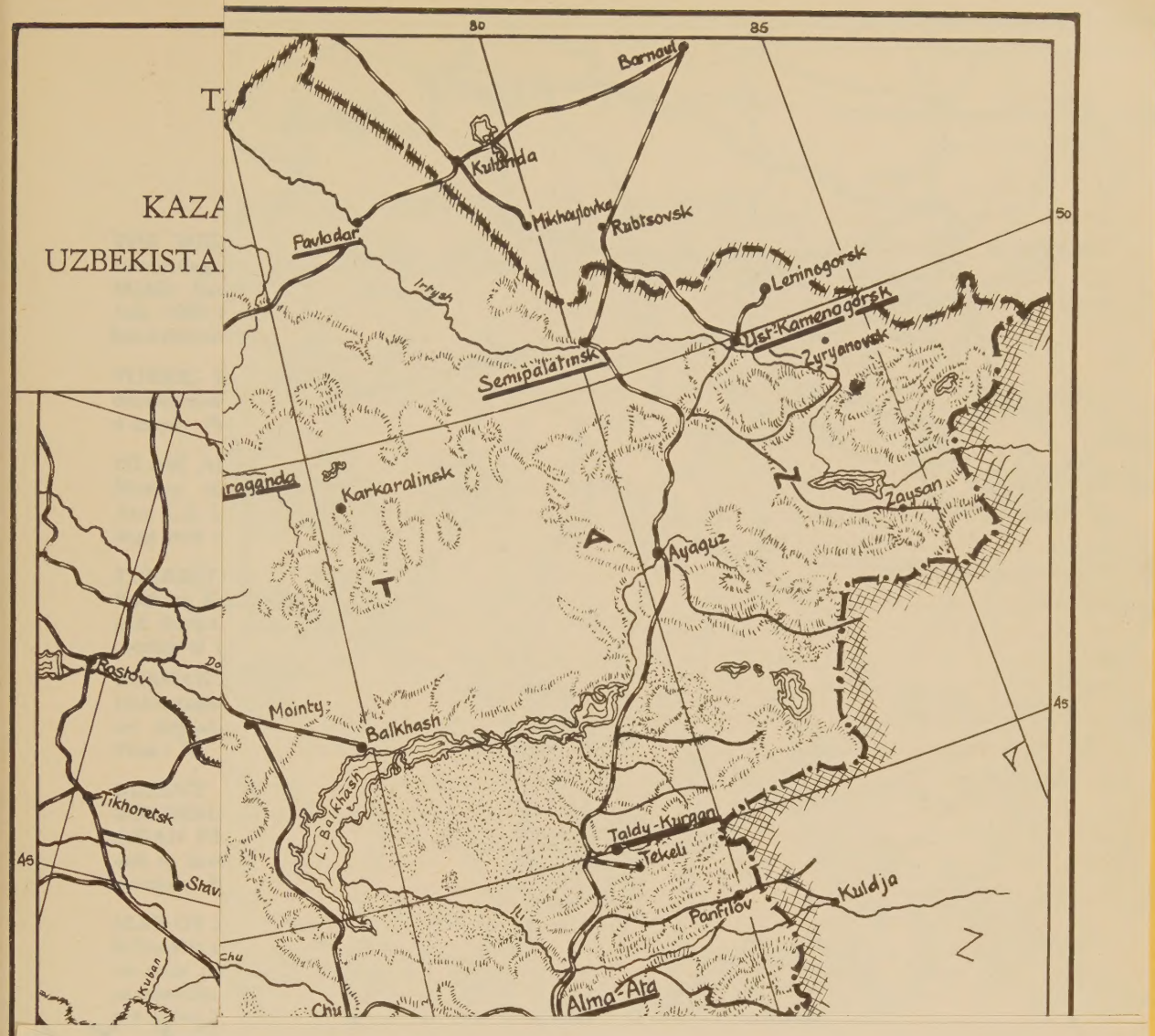
KRASNAYA ZVEZDA of 2 April quoted an article in the Pakistani newspaper JANG condemning Mr. Harriman's statement at a press conference in Lahore, that American military aid to Pakistan was directed against "the common enemy". The newspaper was quoted as saying that Russia and Pakistan had never quarrelled with each other, and that the Pakistani Government should explain to the American leaders that Pakistan did not want to become a sacrific to America's "war aims"; since American policy towards neutral countries was changing, and in view of new conditions in the international situation, Pakistan should re-examine her foreign policy and declare a neutral policy and friendship with Russia on a par with her friendship with America.

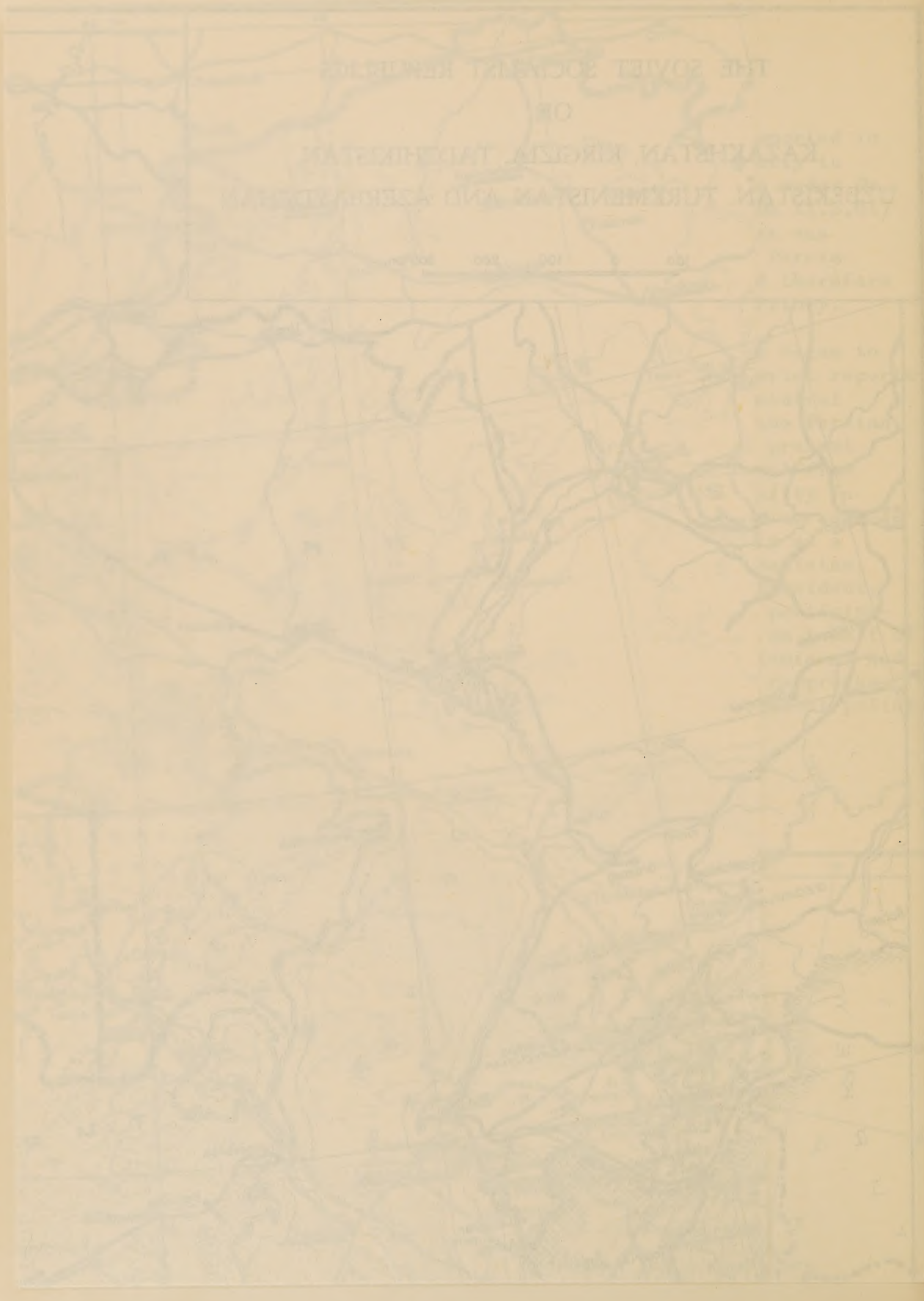
PERSIA

During the latter part of Sharif Emami's premiership Soviet press comments on Persian policy were cautious, and continued to insist on the necessity for improved Persian-Soviet relations. PRAVDA (28.2.61) reported that the Soviet Government had agreed to receive a Persian delegation in Moscow, but the visit had been postponed in view of the Majles elections, and the date was to be fixed later. IZVESTIYA (14.3.61) noted that in his speech to the Majles presenting his new government Sharif Emami expressed the hope for better relations with the Soviet Union; he hoped that as a result of his good-will mission to Moscow misunderstandings which had recently arisen would give place to complete confidence. However, it was noted that he also spoke of Persia's "very close and friendly relations" with the USA.

The teachers' strike and demonstrations of May were reported in some detail in TRUD and BAKINSKIY RABOCHIY (but not apparently in PRAVDA and IZVESTIYA). The formation of the new government under Dr. Ali Amini was reported without comment; it was noted (PRAVDA 11.5.61) that the new Premier had said that association with the West was still the cornerstone of Persia's foreign policy, but that Persia wanted good-neighbourly relations with the Soviet Union and therefore would not allow any American military bases on Persian territory.

From the middle of May onwards the situation in Persia began to be closely followed in the Soviet press. In particular, Soviet reports emphasized the growth of Persian sentiment in favour of a neutral policy. Thus IZVESTIYA (26.5.61) reported a manifesto by the Persian Afro-Asian Solidarity Association, whose secretary was the present Persian Minister of Industry, calling for Persia's withdrawal from military blocs. Under the heading "The movement for neutrality in Persia is growing" BAKINSKIY RABOCHIY (31.5.61) quoted Persian newspaper articles comparing unfavourably the position of Persia as a member of CENTO with that of neutral countries such as Afghanistan. PRAVDA reported (5.6.61) a statement by the former Majles President, Hekmat, declaring that he had always been against Persia's participation in CENTO, and (10.6.61) a statement by Ahmad Aramesh, on behalf of a "group of progressives", affirming that Sharif Emami's dismissal had been contrived by foreign powers because of his desire for rapprochement with the USSR; Aramesh called for a neutral and independent policy.


80
85
Barnaul
Kulunda
Mikhaylovka
Rubtsovsk
Pavlodar
Irtysh
Leninogorsk
Ust'-Kamenogorsk
Zyryanovsk
Semipalatinsk
Karkaralinsk
Zaysan
Ayaguz
Mointy
Balkhash
L. Balkhash
Taldy-Kurgan
Tekeli
Kuldja
Panfilov
Alma-Ata
Chu
Ili
Rostov
Tikhoretsk
Kuban
50
45
45



Also published by Central Asian Research Centre

THE MIZAN NEWSLETTER: A monthly review of Soviet writing on the Middle East, comprising articles on Soviet opinion about Middle East affairs, relations between the USSR and Middle East countries, and Soviet newspapers' presentation of Middle East developments. In July 1960 the scope of the Newsletter was extended to include Soviet writing on Africa. Subscription rate: £4 per year, post free; single copies: 7s. 6d. post free.

TURKIC PEOPLES OF THE USSR: Their historical background, their languages and the development of Soviet linguistic policy by Dr. Stefan Wurm. 1954. 51 pp. large post quarto. 4 maps. Price: 10s.

ISLAM AND RUSSIA: A detailed analysis of N. A. Smirnov's book "An Outline of the History of Islamic Studies in the USSR" (Moscow, 1954), with an introduction by Ann K. S. Lambton, Professor of Persian in the University of London. Bibliography. 1956. 87 pp. large post quarto. Price: 12s. 6d.

TURKESTAN IN THE NINETEENTH CENTURY: A brief history of the khanates of Bukhara, Kokand and Khiva by Mary Holdsworth. Based largely on Russian sources, both Tsarist and Soviet, this monograph describes the state of the khanates before, during and after the coming of the Russians. 1959. 80 pp. large post quarto. Map. Price: 15s.

RUSSIAN WORKS ON AFGHANISTAN: A bibliography compiled for the most part from bibliographies and references found in Russian publications in the course of the Centre's study on Afghanistan (CENTRAL ASIAN REVIEW, 1956, No. 2). 1956. 12 pp. large post quarto. Price: 5s.

RECENT SOVIET SOURCE MATERIAL ON SOVIET CENTRAL ASIA AND ITS BORDERLANDS (including the Middle East): Issued as a biannual supplement to CENTRAL ASIAN REVIEW. The bibliography is limited to certain specific periodicals, about 30 in number, and to new books; highly technical source material is not included. Approx. 80 pp. large post quarto. Price: 7s. 6d.

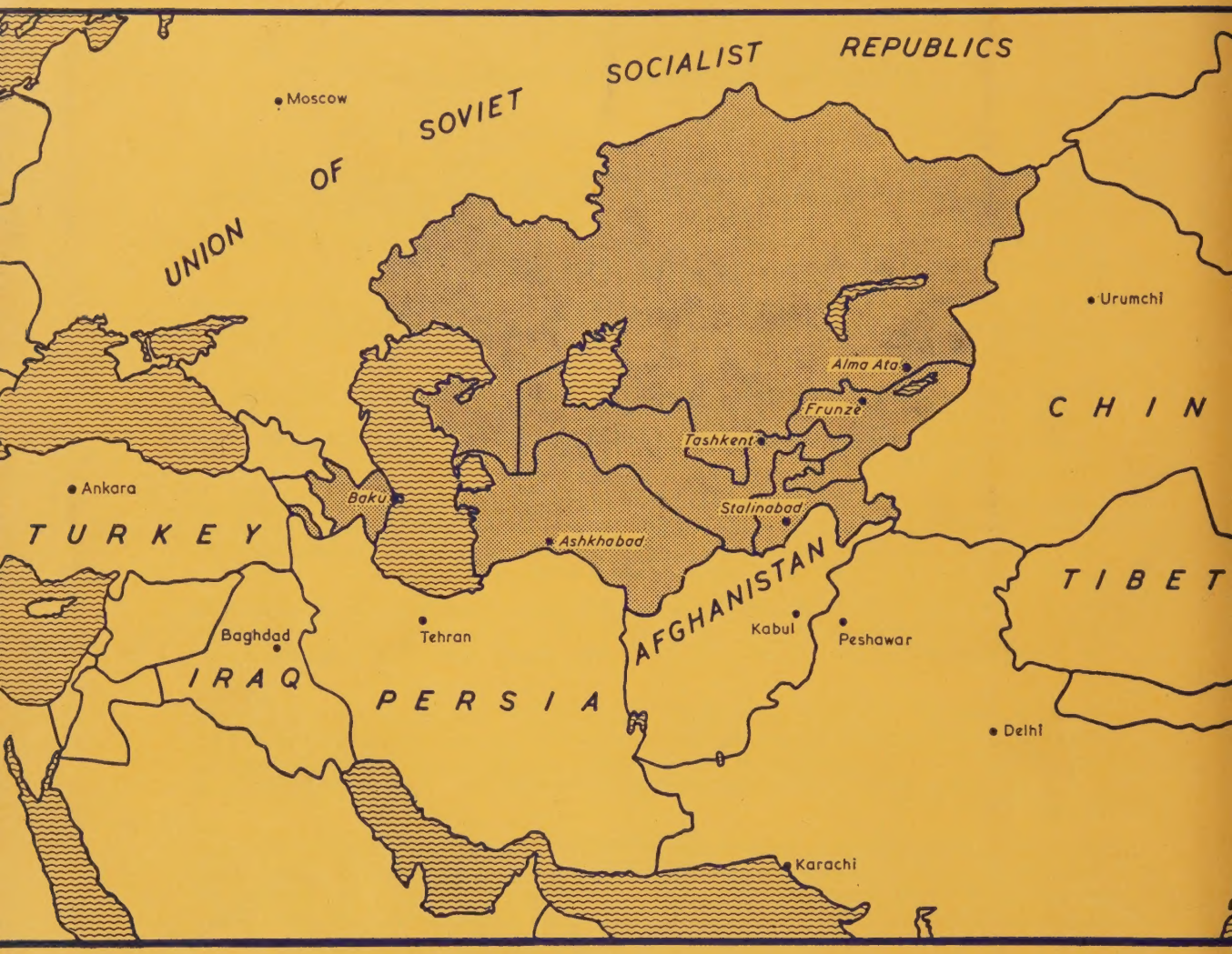
MAP OF SOVIET CENTRAL ASIA & KAZAKHSTAN: In the form of four folded Sheets in booklet cover with Introduction, Gazetteer and Glossary. The Map is based on a Russian map on scale 1: 5M. in the ATLAS MIRA of 1954. It has been brought up to date (1958) as far as possible. Scale: 1: 3,750,000. It is printed in six colours; heights, depths and contour values are given in metres. 1959. Price complete: £2. 2s. post free; single Sheets: 10s. each.

SOME FEATURES OF THE MORPHOLOGY OF THE OIROT (GORNO-ALTAI) LANGUAGE by C.G. Simpson, Reader in Turkish at the University of Durham. A concise description of the main features of the noun, pronoun, postposition and verb of the Oirot language, spoken in the Gorno-Altai Autonomous Oblast of the USSR. 1955. 68 pp. large post quarto. Price: 7s. 6d.

THE TURKISH LANGUAGE OF SOVIET AZERBAIJAN by C.G. Simpson, Reader in Turkish at the University of Durham. A summary of the grammar of the current literary language of Soviet Azerbaijan together with passages of contemporary literature and extracts from the press. 1957. 120 pp. large post quarto. Price: 20s.

AN INTRODUCTION TO THE TURKMEN LANGUAGE by G.K. Dulling. A brief summary of the grammar of the Turkmen language with selected extracts in prose and verse. 1960. 47 pp. large post quarto. Map. Price: 15s.

THE TURKIC LANGUAGES OF CENTRAL ASIA: PROBLEMS OF PLANNED CULTURE CONTACT: A translation of an article entitled "The Turkic Peoples of the USSR: The Development of their Languages and Writing" by Professor N.A. Baskakov, which appeared in VOPROSY YAZYKOZNANIYA (June 1952), with comments by Dr. Stefan Wurm. Reprinted (1960) in revised form with additional comments by Natalie Waterson and C. G. Simpson. 66pp. large post quarto. Map. Price: 12s. 6d.



The above map shows the area covered by *Central Asian Review* in relation to the rest of the The total area of the six Muslim republics is 1½ million square miles, that is, about 23.5 per cent of t area of Soviet Asia.

The total population of the Muslim Republics is 26,676,000 (1959 Census) or about 41.7 per cent total population of Soviet Asia now estimated at about 64 million. The figure of 26,676,000 includes 1 Muslims, 7,923,000 Russian, Ukrainian and Belo-russian settlers and a number of smaller non-Muslim communities such as Armenians, Koreans, Dungans and Jews amounting to a total of 832,000.

The total indigenous population of Soviet Asia is estimated at 25 million. Thus, whilst the six republics together occupy only one-fifth of the total area of the region, their indigenous (i.e. Asian) po amounts to about 66.5 per cent of the indigenous population of the whole of Soviet Asia.

Published and Duplicated by the Central Asian Research Centre, 66 King's Road, London, S.W.